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THE

NFLUENCE OF THE SEPTUAGINT

UPON THE

PEŠIṬṬÂ PSALTER

DISSERTATION

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PREFACE

The striking agreement between many variants of the Pᵉšiṭṭâ and Septuagint from the Massoretic Text has long been noticed and commented upon by scholars such as Cornill,[1] Ryssel,[2] Perles[3] and Baethgen.[4] In addition to the occasional remarks in articles bearing upon the textual criticism of the Old Testament, many writers have given special attention to this subject.[5] Its very nature, however, does not permit of its being exhausted by any one scholar, however eminent. Though

[1] Cornill, *Das Buch des Propheten Ezechiel*, Leipzig, 1886, p. 153 seq.

[2] Ryssel, *Untersuchungen über die Textgestalt und die Echtheit des Buches Micha*, Leipzig, 1887, p. 169.

[3] Perles, *Meletemata Peschitthoniana*, p. 4.

[4] Baethgen, *Untersuchungen über die Psalmen nach der Peschita*, p. 25.

[5] Sebök, *Die syrische Uebersetzung der 12 kleinen Propheten*, p. 7. R. J. Gottheil, *Zur Textkritik der Pᵉšiṭṭâ*, Mitteilungen des Akademisch-Orientalischen Vereins, Berlin 1887, p. 25. Friedrich Baethgen, *Der textkritische Werth d. alten Uebersetzungen zu d. Psalmen.* Jahrbücher für Protestantische Theologie 1882, No. 3, p. 448. Berthold Oppenheim, *Die Syrische Uebersetzung des fünften Buches der Psalmen und ihr Verhältniss zu dem Massoretischen Texte und den älteren Uebersetzungen, namentlich den LXX Targ.*, Leipzig, 1891, p. 3. William Wright, *Syriac literature*, Encycl. Brit. in loco.

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we may accept Cornill's results as conclusive for Ezechiel, and Ryssel's for Micha, the question still remains open as regards the remaining thirty-seven books. Much has been done in the way of enlarging and improving the apparatus criticus of the Old Testament; so that a part of the laborious work done by Cornill is now rendered unnecessary. For example, the *Hagiographa Chaldaice* of Paul de Lagarde, Leipzig, 1873; the new critical Baer-Delitzsch Hebrew text, and *The Old Testament in Greek according to the Septuagint* by Swete, render much of the laborious comparison of Mss. unnecessary. It is rather a remarkable fact that the facilities for the critical study of the Pᵉšiṭṭâ are still so meagre and insufficient.[1] Not only are there no critical texts, but even the lexicographical work

[1] This fact has been remarked and commented upon by Prof. Gottheil (*Mitteilungen des Akademisch-Orientalischen Vereins*, Berlin, 1889, No. 2, p. 21). He says: "Wenig Mühe ist bis jetzt auf die Textkritik der Pᵉšiṭṭâ verwendet worden. Selbst die HSS., die in den verschiedenen Bibliotheken ruhen, harren noch immer einer genaueren Collation.... Ein ausgezeichneter Gelehrter hat auch jüngst erklärt, dass L. (Ausgabe von Lee) eine durchaus brauchbare und selbst für die textkritische Verwerthung von S im Grossen und Ganzen genügende Ausgabe ist" (Cornill, *Das Buch des Propheten Ezechiel*, p. 140). Selbst wenn dieses Urteil für alle Bücher des alten Testaments sich als wahr herausstellen sollte, ist ein in der Weise hergestellter Text ungenügend für einen so wichtigen Bestandteil der syrischen Literatur. Dass der Text der Pᵉšiṭṭâ so "feststehend" gewesen ist, wie Cornill (ibid. p. 138) meint, glaube ich nicht." Also Prager, *De Veteris Testamenti Versione Syriaca quam Peschittho vocant Questiones Criticae*, p. 1: "Plerique viri docti in LXX interpp. versione, et Targumis pertractandis consumpserunt operam. Versio autem, quae illis non inferior mihi videtur dignitate et aetate—Peschittho (ܦܫܝܛܬܐ i. e. "Simplicem") dico—immerito adhuc est neglecta".

on these texts is still in its infancy. Payne-Smith's large *Thesaurus Syriacus,* which is beyond the means of most students, has now been happily supplemented by Brockelmann's handy *Lexicon Syriacum* (Berlin 1895). Yet the value of the Pᵉšiṭṭâ for the purposes of lower criticism is being more and more appreciated; and with added appreciation will doubtless, in time, come additional facilities for studying it.

In Part I, under "External Proof of Septuagint Influence", much material interesting both in itself and in connection with the present subject, has been simply referred to, or relegated to a foot note; because it is of a kind easily accessible to students.

The variants of the Greek and Syriac, which largely constitute Part II, are arranged in the following order 1. Hebrew, 2. Syriac, 3. Greek, 4. Aramaic. For the rest, it seemed best to give them in the order in which they appear in the Psalter, following the Hebrew divisions; leaving their classification according to agreement or disagreement with both Hebrew and Aramaic for separate tabulation. In places where the variants seem explicable by a slight alteration of the Hebrew letters, such changes have been suggested in foot notes. These suggestions are entirely subjective; and are simply offered as a plausible, never as an authoritative, solution.

I desire to take this opportunity of acknowledging my deep indebtedness to my instructor, Prof. Richard J. H. Gottheil; not only for many valuable suggestions, but also for his generous loan of books and other material, which were inaccessible to me.

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PART I

EXTERNAL EVIDENCE OF A SEPTUAGINT INFLUENCE UPON THE PEŠIṬṬÂ PSALTER

Chapter I

INTRODUCTION

§ 1. *General history of the question regarding a Septuagint influence upon the Pešiṭṭâ*

That there exists a similarity between many portions of the Pešiṭṭâ and Septuagint has long been known, yet it is not until comparatively recent times that the subject has received any particularly careful or systematic attention. Indeed it is one which involves so many other intricate problems, the solution of which for years seemed well-nigh hopeless, that its final settlement could only come through a long and tedious process of evolution. Ignorance as to the origin, precise date and authorship of the Pešiṭta; misapprehension as to the authority, the literary and ecclesiastical standing of the Septuagint as well as uncertainty as to the original reading of the several texts, had first to be largely removed before any statement could authoratatively be made.

A.—Among the earliest works bearing directly upon our subject, is a book by Joseph Perles, published in 1859 entitled "Meletemata Peschitthoniana". Herein is suggested

the probability of interpolations in the Syriac from the Septuagint in Genesis and Jeremiah but "Multo etiam evidentior est interpolatio e LXX petita Proverbiorum loco 11:29, qui locus duas exhibet interpretationes quarum quae alteram sequitur e versione τῶν LXX sumpta est, quod idem de Prov. xiv:23 observari potest". He also states, that while Ezechiel and especially Proverbs show an affinity to the Targum, yet "In Jesaia et xii minoribus prophetis multa e versione τῶν LXX petita sint".[1]

Again Perles calls attention[2] to the foreign words in the Syriac Pentateuch many of which he refers directly to the Greek.[3] But even if such is the case, we can find in this fact no proof of any direct influence of the Septuagint. The power of the Greek language was felt among all civilized nations during the early centuries of our era, and doubtless many of the Greek words had been simply transliterated and incorporated in the language. That such was the case is evidenced by the large number of Greek words in the Syriac Version of the New Testament. Perles inclines to the opinion that the Septuagint had but little influence upon the Syriac Pentateuch, compared with that exerted by the Targumim. This relative degree of influence, however, is of com-

[1] *Meletemata Peschitthoniana*, p. 11, 14. [2] Ibid, p. 27.

[3] A few examples of such words are Gen. xxi:23 ܕܘܡܐ δωμα (cf. Arab. طُوم), xxiv:22 ܣܝܪܐ σειρά V. 14 (cf. i Kings xvii:12), ܩܠܕܐ κάλαθος; xxxvii:25 (Ez. xxvii:17) ܪܝܛܝ ρητίνη (Eng. resin); vi:14 ܩܒܛܘܣ κίβωτος; Ex. xvi:33 ܩܣܛܐ κίστη; xxv:29 ܦܝܠܬܐ φιάλη; xxxv:11 ܦܪܬܐ πόρπη (Onk & Psdjon. פורפין); Lev. xx:23 ܢܘܡܣ νόμος; ii:5 ܡܢ ܛܠܝܐ ἀπὸ τηγάνου; Nu. xviii:7 ܣܟܝܡܐ σχῆμα; Deut. vii:4 ܓܠܦܐ γλυφή; xx:20 ܟܪܟܘܡܐ χαράκωμα (Onk & Psdjon. כרכומא).

paratively little importance at present. It is sufficient that the influence exists, a fact which is confirmed by numerous examples in the Commentaries of Ephrem which agree with the Greek Version. Thus e. g. Gen. viii: 7 ויצא יצוא ושוב καὶ ἐξελθὼν οὐκ ἀνέστρεψεν—Gen. xiv: 7 ויכו את־כל שדה העמלקי πάντας τοὺς ἄρχοντας Ἀμαλήκ—Gen. 47: 31 על ראש המטה ἐπὶ τὸ ἄκρον τῆς ῥάβδου αὐτοῦ—Ex. xix: 13 במשך היובל ὅταν αἱ φωναὶ .... ἀπέλθῃ and many[1] others. In addition to this direct witness to a Septuagint influence upon the Pᵉšiṭṭâ, Perles gives much valuable material for determining the origin and authorship of this Version which will be referred-to in that connection.

B.—The next real advance in determining the extent of Septuagint influence was made by Isaac Prager in a work entitled "De Veteris Testamenti Versione Syriaca quam Peschittho vocant questiones criticae" published in 1875. Prager treats chiefly of two things: 1st, the origin and authorship of the Pᵉšiṭṭâ; 2nd, the superscriptions of the Psalms. The former is undoubtedly of the utmost importance in connection with the question of a Septuagint influence upon the Pᵉšiṭṭâ; for only in proportion as we have accurate information concerning the authorship and circumstances attending the origin of the Syriac Version, can we arrive at any definite conclusions concerning the various influences which have determined its character.[2] Prager gives but little direct testimony to Septuagint influence. In one place[3]

[1] e. g. Gen. ii: 4, 23, 24; iii: 2, 7, 9, 11, 16; iv: 8, 10, 15, 17, 25; v: 23, 29; vi: 10; vii: 8, 20; viii: 7, 17, 22; ix: 2, 5, 7, 20; xi: 27; xii: 3; xiv: 20; xv: 5; xvi: 6; xvii: 16; xviii: 5, etc.

[2] Further reference is made to this work in Ch. ii, § 1.

[3] *Loc. Cit.*, p. 28.

he somewhat casually remarks: "Occurunt nobis interdum loci, ubi ad litteram fere vocabula singula et in Peschittho et in LXX Versione inter se conveniunt", but he also adds: "neque tamen eandem efficiunt vim sententiarum".

C. The next work which comes under our consideration bears directly upon the subject under discussion—The Septuagint influence upon the Pᵉšiṭta Psalter—"Untersuchungen über die Psalmen nach der Peschita" *Part I* (published in 1878) by Friedrich Baethgen. After treating slightly of the origin and name of the Syriac Canon, the superscription of the Psalms and the history of the printed text, he makes a valuable contribution[1] in the tabulation of a list of variants collected from three Berlin Mss.[2] With three exceptions he seems to have accepted the text of Lee as sufficiently critical for his purposes. Baethgen's method of classification of the Greek and Syriac variants may be best discribed in his own words: "Ich gebe zu diesem Zweck im folgenden zunächst ein Verzeichniss derjenigen Stellen, in welchen der Syrer vom Hebraeer abweicht und zwar in vier Abtheilungen; die erste umfasst die Stellen, in welchen LXX, Hieronymus und Chaldaeer auf Seiten des Syrers stehen; die beiden folgenden die, in welchen zwei oder einer dieser Zeugen sich ihm anschliessen, und die vierte endlich die, mit welchen der Syrer allein steht."[3]

[1] P. 21—22, 23.

[2] "Ms. orient. Diez A octav 160 vollendet A. D. 1507 enthält die Psalmen nach der Peschita mit arabischer Interlinearversion; ebenso Ms. Diez quart 118 geschrieben A. D. 1515, beide in melkitischer Schrift. Ms. orient. quart 374, den Schriftzügen nach aus dem 17. oder 18. Jahrhundert, enthält die Psalmen von 26, 9 ܟܬܒ ܐܚܝ an; die Schrift ist Jacobitisch." For a tabulation of these variants, see ch. iv § 2.

[3] The last two divisions, at least in the form proposed, did not appear—leaving the work incomplete.

In this treatise Baethgen gives about one hundred variants, which is about one quarter the entire number. Very probably the article to which he refers when he says:[1] "Aeussere Gründe veranlassen mich augenblicklich nur dieses Bruchstück meiner Arbeit in dem für Habilitationsschriften vorgeschriebenen Format zu veröffentlichen. Das Ganze soll wie ich hoffe in kurzer Zeit erscheinen" is that which appeared in 1882 in the "Jahrbücher für Protestantische Theologie"[2] entitled "Der textkritische Werth der alten Uebersetzungen zu den Psalmen". This last gives only about seventy-five Greek and Syriac variants, which, though containing much valuable and excellent material, must yet be considered unsatisfactory so far as the question of a Septuagint influence upon the Pᵉšiṭtâ is concerned for the following reasons.

1) The variants of the different Syriac Mss. are not noted, leaving it uncertain what the correct reading is or possibly might be.

2) The number of the Greek and Syriac variants which agree with each other against the Massoretic text is small; and selected, as it were, at random, from the whole Psalter, give no suggestion as to the probable entire number of variants.

3) The variants tabulated are not compared with the Aramaic, leaving it questionable whether both the Greek and Syriac variants may not find their true explanation in the Targumim.

4) The Latin translation, substituted to a large extent for the Syriac text, must necessarily be unsatisfactory and insufficient for the present discussion.

5) There is no complete summary or tabulation of results. Of the list of variants[3] taken from the Septuagint, Syriac

[1] p. 30. [2] No. 3, p. 405—459 and No. 4, p. 593—667.
[3] *Loc. Cit.* No. 4, p. 593 seq.

Hieronymus and Targum, many are open to criticism as representing mistranslations of Hebrew tenses. Possibly a few rules may be laid down with moderate certainty subject always to exceptions; but the fact that the Hebrew Text which formed the basis of the Septuagint was undoubtedly without vowel points, as well as the fact that many vowel letters were not written,[1] make it a very delicate task to alter the translations of the Hebrew tenses upon the basis of Septuagint readings;[2] for, in any case, translation and exegesis must be closely interwoven. Baethgen himself says regarding these variants: "Der Werth oder Unwerth dieser Varianten ist nur vereinzelt angedeutet, denn es sollte ein kritischer Apparat, nicht ein Kommentar geliefert werden".[3]

D. In the year 1886 appeared that masterpiece of modern textual criticism "Das Buch des Propheten Ezechiel" by Dr. Carl Heinrich Cornill. An entire chapter is here devoted to the Syriac text of Ezechiel; and Dr. Cornill conclusively proves a

[1] On quiescent vowel letters cf. Chowlson *Hebraica*, Vol vi; Paul de Lagarde, *Anmerkungen zur griech. Uebersetz. d. Prov.* (p. 4); and Driver, *Notes on the Hebrew Text of Samuel*, p. lxix.

[2] A few examples are ψ iv: 2 ענני] O (= Sept.) εἰσηκουσε μου = ענני, ס (= Syriac) exaudisti me. ψ ix: 10 ויהי] O Praeterit Hι כם (כ = Targ) fut.--Yet the future is common as a past in the language of poetry, cf. Driver, *Hebrew Tenses*. Ch. iii, § 27 a and f. V. 14 חנננני] O ס ἐλεησόν με = חנננני; ψ x: 14 יעזב] O ס יעזב; ψ xxvii: 8 בקשו] O ס as praet. = בקשו; ψ xxix: 10 ישב] O ס as praet. = ישב; ψ xxxiii: 17 ימלט] O ס ימלט; ψ xlix: 20 יראו] O ס ὄψεται = יראה; ψ lvi: 2 שאפני] O ס conculcavit me = שאפני V. 9. שימה] O ἔθου = שמת; ψ lix: 16 ויליני] O murmurabunt = וילינו; ψ lxiv: 5 יראו = ס ייראו; ψ lxv: 3 שמע] O ס שְׁמַע ψ lxxix: 7 אכל] O ס אכלו By omitting the vowel signs and letters, it is readily seen that any such emendation is very arbitrary.

[3] *Jahrbücher für Protestantische Theologie* No. 3, p. 406.

Septuagint influence upon the Peshitta text of that book. He says[1]: "ס ist nämlich keine reine Recension sondern eine gemischte. Zunächst hat LXX bedeutend auf sie eingewirkt". While the list of variants noted is confessedly incomplete, they are sufficient to bear out his statement that "ס offenbar LXX, welche auf eine ganz andere Lesart zurückgeht, mit dem massorethischen Texte combiniert hat"[2]. Some of the agreements between Syriac and Greek against the Hebrew are noted below.[3]

E. In the following year 1887 Dr. Ryssel published his "Untersuchungen über die Textgestalt und die Echtheit des Buches Micha". For purposes of determining the precise relation of the Septuagint to the Peshittâ the work is not as conveniently, perhaps scientifically, arranged as that of Cornill. In a chapter on the Peshittâ[4] he says: "Besondere Erwähnung verdient noch die Abhängigkeit der Pesch. von den LXX. Mögen einzelne Uebereinstimmungen auch in der nämlichen Textvorlage und mehr noch in der gemeinsam ihnen zu Gebote stehenden exegetischen Tradition ihren Grund haben, immerhin müssen die meisten dieser *Uebereinstimmungen auf directe Benutzung der*

[1] *Das Buch des Propheten Ezechiel,* p. 153. [2] Ibid., p. 154.

[3] p 153—viii : 5 המזבח την προς ανατολας ܕܡܕܢܚܐ; xi : 7 הוציא ἐξαξω ܐܦܩ ; xxx : 9 בצים להחריד σπευδοντες αφανισαι ܠܡܫܕܝ ܠܡܗܪܟ ܒܨܝܢ. Dagegen scheint mir directe Abhängigkeit von LXX vorzuliegen in Fällen wie—xvi : 54 בנחמך אתן εν τῷ παροργισαι (σε) με ܕܐܬܢ ; xvii : 3, 22. את צמרת τα επιλεκτα ; xvii : 22 מראש ינקותיו רך אקטף εκ κορυφης καρδιας αυτων αποκνιω ; xxiv : 4 מלא עצמים מבחר] εκσεσαρκισμενα απο των ορων ; xxvii : 11 וגמדים και φυλακες V. 20 בבגדי חפש μετα κτηνων εκλεκτων ; xxviii : 13 תפיך ונקביך τους θησαυρους σου και τας αποθηκας σου et al.

[4] Ibid., p. 171.

LXX zurückgehen". He remarks further on that: "Die Syrische Uebersetzung wenigstens in ihrer gegenwärtigen Gestalt vielfach von der LXX abhängig ist". "Ihre gegenwärtige Gestalt" would of course include many interpolations. While Dr. Ryssel does not enter into any very elaborate proof of a Septuagint influence, yet his frequent reference[1] of Syriac variants to that source leaves us no doubt that such an influence exists to a large extent in the Book of Micha.

F.—As has already been stated, one of the difficulties in the way of an ultimate adjustment of the relations of Septuagint and Pᵉšiṭṭâ, is to obtain the original text of the Syriac. That there were subsequent Syriac translations made directly from the LXX we know. Some fragments are still preserved of the translation of Jacob of Edessa, which represents a commingling of the old Pᵉšiṭṭâ and the Alexandrine version. Another translation of this nature is that of Polycarp, made in the beginning of the sixth century, largely after the recension of Lucian. Of more importance yet is the Syriac reissue of the Hexapla cited by Eusebius and Pamphilius, and made in Alexandria by Bishop Paul of Tella.[2] How far, then, the text of the old Pᵉšiṭṭâ was altered in conformity with these translations in its subsequent reissues, is a question of considerable importance. Prof. Richard Gottheil is of the opinion that the Ms. used by Bar ʿEbrâyâ had been modified in

[1] Thus for example i: 5, 6, 8, 11; ii: 4, 6; vii: 8 (in part); xi: 12 (compare ἐν θλίψει) iii: 7; iv: 1, 12; vi: 2, 8, 9; vii: 3, 4a, 12. Also i: 13a "ist vielleicht ܠ vor ܒܟܝ eine spätere Correctur nach dem Griech. ἱππευόντων—i: 2 (durch πάντες οἱ ἐν αυτῇ der LXX bedingt sein". cf. furthur ii: 1; ii: 6, 7, 12; iii: 1; vi: 10 et al.

[2] Cf. Buhl, *Old Testament Canon*, p. 145; De Sacy, *Notices et Extraits des Mss. de la Bibl. Nation.* iv, 648 seq.; Field, *Hexapla* i. p. lxvii.

accordance with the Syriac Hexapla.[1] He says, in commenting upon the text of Bar ʿEbrâyâ: "Es sind nicht nur die mâsôretischen Bemerkungen für die Geschichte des Pᵉšiṭṭâ-Textes von Belang. Der Text selbst, den ʿEbrâjâ citiert, weicht öfters von dem ab, der uns gewöhnlich vorliegt und es ist die Frage nicht unberechtigt, woher diese Verschiedenheit stamme. Dass ein Mann wie Bar ʿEbrâjâ, wenn er sich vornimmt einen Text zu kommentieren — ja sogar *festzustellen* — rein aus dem Gedächtnis diesen Text citieren sollte, scheint mir höchst unwahrscheinlich. Dass er verschiedene Codices benutzt hat, deutet er selbst an — einige sollen sogar wegen ihrer Correctheit berühmt gewesen sein. Dass auch er selbst — trotz seiner Vorliebe für die hexaplarische Uebersetzung — solche hexaplarische Lesarten an Stelle der der Pᵉšiṭṭâ gesetzt haben soll, klingt mir gleichfalls unwahrscheinlich. Es müssen solche schon in seiner Vorlage gestanden haben".[2] In consequence, the variants of the text of Bar ʿEbrâyâ are of considerable importance since they may represent the original readings. In connection with the question of a Septuagint influence upon the original Pᵉšiṭṭâ text, Prof. Gottheil remarks:[3] "Dass der ursprüngliche Text der Pᵉšiṭṭâ unter dem Einfluss der LXX gestanden hat, ist bekannte Thatsache . . . . Bemerkenswert ist es auch, dass die Hs. Sachau 215, die Excerpte aus dem Commentar des Theodor von Mopsuestia enthält, im Text mehr Berührungen mit den LXX zeigt als der von Lee".

G. One of the most recent articles bearing upon the present subject is "Die Syrische Uebersetzung des fünften Buches der

[1] *Mittheilungen des Akademisch-Orient. Vereins;* Berlin 1889, No. 2 pp. 22—28.

[2] P. 25; cf. also Rahlfs, *Zeitschrift für Alttest. Wissenschaft* ix, p. 161 seq.

[3] P. 25 note 14.

Psalmen (107—150) und ihr Verhältnis zu den Massoretischen Texte und den älteren Uebersetzungen"[1] by Berthold Oppenheim. In his preface he tabulates about forty or fifty places where a Septuagint influence upon the Pᵉšiṭṭâ may be observed, but does not give the text. Throughout his work he makes frequent reference to the LXX, and plainly states:[2] "Das Verhältnis der Peschitta zu den LXX und Targ. ist hiernach derartig, dass sie selbständig und frei übersetzt hat, jedoch auch vielfach durch LXX beeinflusst wurde". This work must be considered unsatisfactory for several reasons, chiefly the following 1) It is extremely cumbersome and, as there is neither final tabulation of results nor systematic classification of the variants, is of little practical use. 2) There is no intimation upon what Syriac or Septuagint text the author bases his conclusions, and it is therefore unscientific.

Such are some of the principle works bearing directly upon the question of the Septuagint influence upon the Pᵉšiṭṭâ. Many others[3] might be mentioned, but without materially adding to the data already obtained. As the question thus stands, we must consider a Septuagint influence as certain in Ezechiel and Micha, and probable in the Psalter.

[1] Leipzig, 1891. [2] Ibid., p. 4.

[3] Hertzel, *De Pent. Ver. Syr. quam P. vocant*, 1825; Credner, *De Prophetarum minor. versionis Syr.*; Stenij, *De Syriaca libri Yobi interp.* Helsingfors, 1887; Fränkel, *Animadversiones Criticae in Ver. Syr. Pesch. librorum Koheleth et Ruth*, 1871; Baethgen, *Deutsche Literatur-Zeitung*, Oct. 13, 1894. col. 1284 seq; König, *Einleitung*, p. 124 seq; Nestle, *Hertzog's Real-Encycl.* XV, 192 seq.; Wright, *Syriac Literature*, Ency. Brit. *in loco*.

§ 2. *The importance of the question of a LXX influence upon the Pᵉšiṭṭâ in relation to lower Biblical criticism.*

In matters relating to the textual criticism of the Old Testament, because of the greater age of the Septuagint, the Pᵉšiṭṭâ has always been obliged to take a subordinate place. The inevitable result of this tendency has been to curtail the critical authority of the Pᵉšiṭṭâ when it differs from both Septuagint and Massoretic text. But while the Syriac rendering is seldom, if ever, adopted against both Greek and Hebrew, it is yet somewhat inconsistently considered a strong confirmation of the version with which it agrees. If we are to lay down the general a priori rule that the Pᵉšiṭṭâ is in error when it stands alone, it must follow that its agreement with either or all of the other versions is a matter of no consequence. Such a conclusion no one will admit; but the question still remains open: *How much* importance shall be attached to the Syriac variants which are against the other authorities? The answer to this question must largely depend upon the answer to another: Is the Pᵉšiṭṭâ an independent translation? If it is, its critical value is greater then that now ascribed to it; but if not—if it has been influenced by other translations, as the Septuagint and Targum—it must ever content itself with a rank subordinate to these two.

In consequence of this uncertainty as to the true position of the Pᵉšiṭṭâ, the work of textual criticism is at present largely subjective; the student weighing the evidence upon his own intellectual scales, and deciding by no other index than his own judgement, guided by the following rules[1] each of which may be subject to exception:

[1] Merx, *Das Gedicht von Hiob*, Introduction, p. lxxiii.

I. Stimmt Peschita und Septuaginta gegen den masorethischen Text, so enthalten sie das Aelterè.

II. Stimmt Peschita und Masora gegen Septuaginta, so hat letztere das Präjudiz, aber nicht die Gewissheit, das Echte zu bieten.

III. Stimmt Masora und Septuaginta gegen Peschita, so können nur die gewichtigsten inneren Gründe die Entscheidung auf die Seite der Peschita lenken. Die drei soeben angeführten Reihen von Stellen werden dies belegen.

Such are the rules which are followed in the main by textual critics.

To demonstrate that the Pᵉšiṭṭâ is not an independent translation it will not be sufficient simply to discern traces of Septuagint influence in the rendering of individual words. We must determine, if possible, how that influence was brought to bear upon the text; whether the LXX was the original text or a critical commentary, only such renderings being accepted as in the judgement of the Syriac translators best expressed the meaning of the original; or, whether there was a still greater dependence, the LXX being employed as a translation in a language more familiar than the Hebrew, and as such being often bodily substituted in phrases, and even whole verses, when the original was difficult or unintelligible. Nor must we fail to ascertain whether the readings of both LXX and Pᵉšiṭṭâ, when they agree, may not be traced to a common source in the Aramaic Targum.

If as the result of these investigations the Pᵉšiṭṭâ displays a marked conformity to many LXX variants from the Massoretic Text, we must conclude it to be in a measure dependent upon that version; and, in consequence, its conformities to that text will be of less importance than its deviations; especially if such variants cannot be directly ascribed to the Targum or to translators' errors (both of which explanations, however, are

often entirely satisfactory)[1]. Moreover if the Pᵉšiṭṭâ be proved to be a dependent translation, the foregoing rules for textual criticism must be modified as follows:

I. When the Pᵉšiṭṭâ and Septuagint agree against the Massoretic text, there is a probability, but not an absolute certainty, in favor of the latter.

II. When the Pᵉšiṭṭâ and Massoretic Text agree against the Septuagint, only the weightiest internal reasons can decide in favor of the latter.

III. When the Pᵉšiṭṭâ is against both Septuagint and Massoretic Text, the latter is to be preferred.[2]

§ 3. *Reasons for selecting the Book of Psalms*

A.—The first reason which makes the Psalter especially desirable as the basis of an investigation as to the mutual relation of Septuagint and Pᵉšiṭṭâ, is the fact that the texts of the Hebrew, Greek and Syriac Psalters are in good condition. While the Hebrew presents many passages difficult of interpretation, yet there are few unintelligible, a statement which could not be made regarding other books, e. g. Job.

Of the 70 Qᵉrês in the Book of Psalms, 49 concern simply the omission of a ו or a י, or the substitution of one of these letters for the other.[3] Occasionally we meet with instances where another reading might be substituted[4] as

[1] On the relation of the Pᵉšiṭṭâ to the Targum, cf. Cornill, *Das Buch des Propheten Ezechiel*, p. 154—5; Ryssel, *Micha*, p. 170; Baethgen, *Jahrbücher für Protestantische Theologie* 1882, No. 3, p. 448.

[2] The variants of the Pᵉšiṭṭâ would be of greater value if it were not for the undoubted ignorance of Hebrew shown by some of its translators. See ch. II, § 3.

[3] Baer-Delitzsch Ed. of The Psalms p. 155.

[4] cf. Capellus, *Critica Sacra*, lib. iv. ch. ii. and v. viii; Cornill,

ψ xviii : 11 וידא על־כנפי־רוח with which cf. ii Sam. xxii : 11 וירא על־כנפי־רוח. More numerous are the variants in vocalization as ψ lxxv : 7 מִמִּדְבָּר and מִמִּדְבַּר, or between the Massora and old translations as ψ ii : 9. תְּרֹעֵם LXX, Syr. Jerome. תִּרְעֵם; ψ x : 17 תָּכִין LXX Syr. Sym. תְּכִין; ψ xi : 3 הַשָּׁתֹת LXX, Syr. הַשַּׁתּוֹת; ψ xv : 4 לְהָרֵעַ LXX, Syr. לְהָרֵעַ; ψ ci : 5 אֹתוֹ לֹא אוּכַל LXX אִתּוֹ לֹא אוּכַל. Examples might be multiplied; but it is evident that such variant readings are of little importance, since they do not materially affect the sense.

While the Greek text varies widely in many places from the Massoretic Text, yet the Mss. are remarkably consistent with each other. The vast majority of variants[1] is made up either of different spellings of the same words, or of synonymous words; thus ψ xvii : 38 B ἐκλίπωσιν, AU ἐκλείπωσιν, ψ xxii : 4 B κακα, R πονηρα. The result is that in those instances where a Greek variant can be made to agree with the Hebrew by substituting a different reading the presumption is in favor of the variant.

Among the Syriac Mss. we find still fewer variants than among the Hebrew Mss. Of these some are errors in spelling; a few are really different readings; but the large majority are

Ezechiel, p. 127; Wellhausen-Bleek, *Einleitung* p. 616; Buhl, *Old Test. Canon*, p. 237; The variants shown by the different Mss. have been most completely collated by J. B. De Rossi, *Variae Lectiones Vet. Test.* 4 vols. Parma 1784—98. But little help in restoring the original passages can be obtained from these variants of the Mss., since all belong to the same recension and are all descended from the same archetype. cf. Lagarde, *Proverbien*, p. 2; Olshausen, *Die Psalmen* (1883), p. 17 seq; Driver, *Notes on the Heb. Text of Samuel*, p. xxxvii.

[1] Old Test. in Greek, ed. by Swete, with appendix; also *Quinquagena prima Ps.* ed. by Lagarde.

simply the omission or addition of a ⲁ[1]. In regard to the PeŠiṭṭâ text Buhl remarks:[2] "Although the critical establishment of the Peshito text is indeed still in its infancy, it is even already clear that no important results are to be expected from any future criticism of the text"[3]. Certainly we must get far back of existing codices, if we wish to find any very important variants from the commonly accepted text.[4]

B.—A second reason for selecting the Psalter is found in the fact that while Greek and Syriac variants are to be found in every book of the Old Testament, they are especially numerous in the Book of Psalms. Prager[5] in commenting upon the agreement of words in the Septuagint and PeŠiṭṭâ says: "Eiusmodi exempla quae plus minusve in omnibus Scripturae Sacrae libris maximeque in Psalmis exstant". Driver also[6] refers to the Psalms as affording the most numerous illustrations of variants of the Septuagint from the Hebrew. We may therefore confidently expect that if a Septuagint influence upon the PeŠiṭṭâ is to be found in any or every book, it will at least be most evident in the Psalter.

C.—A third reason lies in the fact that no other book of the Old Testament is more frequently quoted by New Testament and other sacred writers[7] than this book of Psalms, nor

[1] See Appendix ii.

[2] *Old Testament Canon*, p. 192.

[3] This is perhaps a sweeping assertion and can only apply to the known Mss. Nor is much to be hoped for from the quotations of Ephrem and Aphraates.

[4] See Appendix ii.

[5] *De Vet. Text. Syr. Quaest. Crit.*, p. 28.

[6] *Notes on Heb. Text of Sam.* Introduction, p. lxv.

[7] Toy, *Quotations in the New Testament.* Introduction. "Early Quotations from LXX"; Hatch, *Essays in Biblical Greek*, p. 172; Perles, *Melet. Pesch.*, p. 53—54; Staerk, *Alttestament. Citate bei*

has any other book obtained such extensive ecclesiastical use. Baethgen[1] declares: "Neben und vor dem Pentateuch ist bei Syrern wie in allen Kirchengemeinschaften, der Psalter das vorzüglichste alttestamentliche Erbauungsbuch gewesen, und man ist von vorn herein geneigt anzunehmen, dass er der Gemeinde besonders früh zugänglich gemacht sei". Owing to this extensive liturgical use of the Psalter, its language has become interwoven with world history and fairly moulded into the minds of men. Even He who "spake as never man spake" found in the songs of David the fittest expression of his feelings, and at last breathed out his soul in the words of the "Sweet Psalmist of Israel". To this fact are likewise to be attributed many of the Greek and Syriac variants: but they are of a nature easily detected, consisting chiefly in the repetition of certain set words or phrases intended either to enhance the sacredness of the passage or, as is equally probable in consideration of their musical use, to fill out the metre.[2]

den Schriftstellern des Neuen Test. Zeit. für Wissenschaft. Theologie. vol. 38, p. 218.

[1] *Untersuchungen über d. Psalmen nach d. Pesch.*, p. 6.

[2] e. g. ψ iii: 8 ὁ θεός μου; ψ 4: 8 καὶ οἴνου κἀὶ ἐλαίου αὐτῶν; ψ v: 11 Κύριε; ψ vii: 12 καὶ ἴσχυρος καὶ μακρόθυμος; ψ x: 5 τὸν δίκαιον καὶ τὸν ἀσεβῆ; ψ xvii: 7 ἐκ ναοῦ ἁγίου; xvii: 31 ὁ θεός μου (the poss. pronoun μου is thus frequently added especially in connection with the name of God) cf. V. 47; ψ xxiv: 5; xxvii: 1; xliii: 5 but seldom is it omitted as xlii: 2; ψ xliv: 6 Δύνατε; ψ lix: 12 ὁ θεος; ψ lxiii: 2 ἐν τῷ δέεσθαί με πρὸς σέ; ψ lxvii: 6 ταραχθήσονται ἀπὸ προσώπου αὐτοῦ; ψ lxvii: 34 ψάλατε τῷ θεῷ; ψ lxxxiv: 9 ἐν ἐμοί (making the appeal more personal); ψ xciv: 4 ὅτι οὐκ ἀπώσεται Κύριος τὸν λαὸν αὐτοῦ; ψ cxiii: 25 αἰνέσουσίν σε Κύριε; ψ cxliv: 14 πιστὸς Κύριος ἐν τοῖς λόγοις αὐτοῦ καὶ ὅσιος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ. For further examples see ch. iii, § 3.

D.—Again, in the variety of thought and language of the Psalms is given the largest scope for the Pᵉšiṭṭâ translators to display their knowledge of Hebrew, and their ability to render it in their own language, idiom for idiom; for in its songs of triumph, in its confessions of sin, in its prayers of thanksgiving and its outbursts of grief, in its prophetic utterances as well as historical reminiscenses, the Psalter adapts itself to every emotion and requirement of man. Furthermore, the book is not exposed to those modifications by historians and theologians to which are liable such books as Kings, Chronicles, Samuel and the Prophetical writings.

We come now to the main discussion of the question of the Septuagint influence upon the Pᵉšiṭṭâ, which naturally falls into two chief divisions.

I. The external evidence of such an influence, obtained from facts connected with the origin, authorship and character of the Pᵉšiṭṭâ version, as well as from the contemporaneous literary and ecclesiastical standing of the Septuagint and the most striking characteristics of that version.

II. The comparison of the Greek and Syriac variants which agree with each other against the Massoretic Text and the Targum.

The Syriac additions are of a precisely similar nature; as ψ xvii: 1 ; ψ xxiv: 2 ; V. 5 ; ψ xxviii: 1 (cf. ὁ θεός μου in the preceding) and ψ lxxx: 3 ; ψ cxlii: 8, 9 ; ψ xlii: 6 ; ψ xlvii: 9 . Also, by an insertion of the pronoun (cf. Grk. σοι and σε) the appeal is made personal, ψ lvi: 12; ψ lxxiv: 18; ψ cx: 2; ψ lxxxiv: 9 ; ψ lxxxvi: 11 ; ψ cxxxi: 5 . Further examples are given in ch. ii: § 3.

Chapter II

THE PᵉŠIṬṬÂ VERSION

§ 1. *Origin of the Pᵉšiṭṭâ*

Concerning the origin of the Pᵉšiṭṭâ much has been written, but little is certainly known. Tradition, it is true, supplies us with some information; but it is difficult to know just how to separate that which is historic from that which is purely legendary, the true from the false. Bar 'Ebrâyâ in the preface to his book ܟܬܒ ܐܨܘܪ[1] says ܗܘ ܕܐܬܥܒܕ ܠܗ ܒܫܒܥܝܢ ܣܦܪ̈ܐ (ܒܫܒܥܝܢ ܠܫܢ̈ܐ) ܒܝܘܡ̈ܝܗ ܕܦܛܘܠܡܝܣ ܡܠܟܐ ܕܡܨܪ̈ܝܢ ܠܡܛܠ ܕܢܬܦܪܣ ܒܟܠ ܥܡܡ̈ܐ ܘܠܫܢ̈ܐ ܕܐܝܬ ܒܗ ܒܪ̈ܝܬܐ ܕܐܠܗܐ ܐܦ ܗܘ ܠܐ ܗܘܐ ܡܫܬܘܬܦ ܒܗ ܒܬܪ̈ܓܘܡܐ ܕܫܒܥܝܢ. ܐܠܐ ܟܠ ܗܠܝܢ ܡܐ ܕܐܡܪ̈ܝܢ ܠܐ ܡܫܟܚܝ ܕܠܐ ܡܫܒܚ ܠܗ ܒܪ̈ܝܬܐ ܕܐܠܗܐ ܐܦ ܗܘ ܠܐ ܗܘܐ ܡܫܬܘܬܦ ܒܗ ܒܬܪ̈ܓܘܡܐ ܕܫܒܥܝܢ. But all of these theories bear a very suspicious resemblance to the traditional sending of "The Seventy", and no reliance can be placed upon them. That it could not have been composed later than the time of Ephrem has been successfully demonstrated by Wiseman;[2] and that Ephrem himself is not the author is sufficiently evidenced by the fact that he quotes from it, calling it ܦܫܝܛܬܐ "Our Version". Modern scholars agree that it was in common canonical use at his time. This is inferred from the words of Ephrem who speaks of the Pᵉšiṭṭâ[3] as "The Scriptures" thus: ܟܬܒ̈ܐ ܩܕܝܫ̈ܐ ܕܐܠܗܐ ܐܦ ܗܘ ܠܐ ܗܘܐ ܡܫܬܘܬܦ ܒܗ ܒܬܪ̈ܓܘܡܐ ܕܫܒܥܝܢ; also as "Inter-

[1] Assemani, *Bibliotheca Orientalis*, vol. ii, pp. 24, 279.

[2] *Horae Syriacae*, pp. 107—108.

[3] The name Pᵉšiṭṭâ does not occur in any of the early writings,

pres" ܗܘ ܡܠܟܐ ܕܥܡ ܟܠܗܘܢ ܡܢ ܫܪܝܪܐ ܕܐܬܐ ܠܗ ܡܢ ܟܠ ܥܡܡܐ ܘܠܫܢܐ ܕܥܒܕ ܠܗ.[1] These words Ephrem would probably not have used had not the version been commonly accepted.[2] Furthermore, in view of the fact that Ephrem was ignorant of the meaning of many words used in the Old Testament Pešittâ, and taking into consideration the long lapse of time necessary for words to become obsolete, it may very properly be concluded that the Pešittâ was written long before the time of Ephrem, when intermixed with the so-called Chaldee it resembled

and is only first met with in Mss. of the ninth and tenth centuries (Buhl, *Old Testament Canon*, p. 185). The precise meaning of the name is somewhat doubtful. Prager (*De Vet. Test. Syr.*, p. 1) says "De nomine "Peschittho" multum est disceptatum. Alii ducunt ܦܫܝܛܬܐ a ܦܫܛ vocabulo, voluntque esse "vulgatam, vulgo acceptam, canonicam"; alii statuunt Peschittho significare "Simplicem" i. e. quae ad verbum exemplo adstipulatur, vocemque opponunt "versionibus paraphrasticis" (ut apud Judaeos על דרך הפשט opponitur הדרוש). Hanc vero sententiam refutare studuit Geiger (Verhandl. d. erst. Versam. deut. u. ausländ. Orient., p. 9) qui, ratus, פשט vocabulum proprie respondere verbo "explicandi", "Peschittho" esse "explicatam" "conversam" voluit". Abul-Pharaj (Bar Ebrâyâ) goes so far as to refer the name to the Arab. بسيطة. The most probable explanation is that suggested by Field and Nöldeke: ἁπλᾶ, by way of contrast to the Syro-Hexapla translation which had obtained a wide circulation among the Syrians. The designation was at first only applied to the Old Testament, but later included the New Testament as well. (Buhl, *O. T. Canon*, p. 185.)

[1] *Opera* i, 498 comment. to i Kings xviii: 44.

[2] Prager (p. 4) cites Ephrem (opp. 1: 380 ad i Sam. 24: 4) ܟܠ ܕܡ ܐܝܟ ܕܒܪܟ ܘܫܠܡ ܡܢ ܕܫܠܡ ܠܟ ܡܢ ܕܒܪܟ ܐܝܟ ܗܘ ܕܢܣܒ ܠܗ ܡܢ ܕܫܠܡ and says "ܕܫܠܡ igitur opponitur voci ܕܒܪܟ, idcirco intellegendum est: versio quam nos, i. e. scriptor, pro fundamento iecimus, quam nos sequimur".

the language of the Targum. Thus Wichelhaus[1] states "Num inde conjecturam faceret de Pesch. aetate et patria nescius ut rem expediret, nomina quae Ephraem interpretatur spectare ad res raras remotasque a communi vitae usu statuit; at virum doctissimum fugit res maximi momenti; nam quamvis verba plebs nesciret, tamen novisse debebat Ephraem vir sermonis Syriaci peritissimus."[2]

We have moreover the statement of Jacob of Edessa[3] that certain scribes were sent by the Apostle Adai and by Abgar, King of Edessa into Palestine to translate the Scriptures; a statement which Išoʿdad, bishop of Hadatha, partially corroborates when he says[4] (referring to Chronicles and the Prophetical Books) ܕܥܒܕܘ ܕܚܕܬܐ ܥܠ ܗܘ ܕܐܬܪܓܡ ܒܫܒܥ ܠܫܢ̈ܐ ܕܥܒܕܘ ܒܐܪ̈ܥܐ ܕܐܬܘܪ̈ܝܐ ܘܒܐܪ̈ܥܐ ܕܐܬܘܪ̈ܝܐ. Of a similar nature is the account given by Abul Pharaj[5] وهذا النقل السبعينى هو المعتبر عند علمائنا وهو الذى بايدى الروم وباقى فوق النصارى حلا السريان وخصوصا المشارقة فان نسختهم المسماة بسيطة (الترك البلاغة فى نقلها) تطابق نسخة اليهود واما المغاربة فلهم النقلان البسيط المنقول من العبرانى الى السريانى بعد مجى السيد المسيح فى زمان ادى السليح وقيل قبله فى زمان سليمان بن داود وحيرم.

The first reliable witness to the existence of the Pᵉšiṭṭâ is Athanasius (about A.D. 350); but as Christianity had undoubtedly found a foothold in Syria by the middle of the second century, Greek not being generally known, of necessity there must have been some translation of the Scriptures into the Syriac language long before the time of Athanasius.

[1] *De Novi Test. Versione Syriaca Antiqua.*
[2] cf. Perles *Melet. Pesch.*, p. 4, nt. h.
[3] Bar ʿEbrâyâ to ψ x; Wiseman, p. 103.
[4] Assemani, *Bibliotheca Orientalis*, iii, 1, p. 212.
[5] Pococke, *Historia Dynastiarum*, p. 100.

We should be furnished with a conclusive proof of the early existence of the Pešiṭṭâ if the ὁ Σύρος cited by Melito Sardensis[1] could be proved to be identical with it. But unfortunately it is very uncertain exactly to what this ὁ Συρος, often quoted by early church fathers,[2] refers. Field has suggested that this ὁ Συρος was a translation of the Old Testament into Greek which circulated in Syria.[3] This is quite probable. Even if it be assumed that ὁ Συρος was a Syriac translation existing in the second century, it is yet impossible, without further evidence, to prove its identity with the Pešiṭṭâ. Certainly the passage quoted by Melito κρεμαμενος ἐν σαβεκ (Gen. xxii : 13) does not agree with our present text. Theodore of Mopsuestia gives us little hope of establishing any identity between the two when he states:[4] ἡρμήνευται δὲ ταῦτα εἰς μὲν τὴν Σύρων παρ' ὅτου δήποτε οὐδὲ γὰρ ἔγνωσται μέχρι τῆς τήμερον ὅστις ποτὲ οὗτός ἐστίν.

A final witness to the early existence of the Pešiṭṭâ Old Testament is the Syriac New Testament. While it is for the most part slavishly faithful to the Greek, yet, in quoting from the Old Testament in a number of instances, it follows the Pešiṭṭâ against both Hebrew and Septuagint[5]. As the Syriac

[1] on Κατεχόμενος τῶν κεράτων, he says ὁ Σύρος καὶ ὁ Ἑβραῖος κρεμάμενός φασιν κτλ. Scholia ad Gen. xxii : 13.

[2] Diodorus, Gen. xxii : 13 (נאחז בסבך) τὸ ἐν φυτῷ οὐκ ἔχει ὁ Σύρος μόνον δὲ τὸ Σαβέκ (ܣܒܟ) τοῦτο δὲ τὸ ὄνομα τοῦ φυτοῦ εἶναι νομίζω τοῖς δὲ Ἑβραίοις δοκεῖ τὸ Σαβὲκ (סבך) ἄφεσιν σημαίνειν. Similar references are made by Eusebius, Hieronymus, Theodoret et al. See also Perles, *Melet. Pesch.* Annot. i, p. 49—51.

[3] See Buhl, *Old Testament Canon*, p. 187.

[4] *Scriptorum veterum nova collectio e Vat. codd.* edita ab Ang. Maio. Romae 1832. *tom.* vi, p. 194: Theodor. Mopsuest. in Sophoniam C. i, 6.

[5] See Appendix i.

New Testament was completed by the latter part of the first century[1] or towards the end of the second,[2] the Pᵉšiṭṭâ Old Testament must have existed at or before this time.

§ 7. *Authorship of the Pᵉsiṭṭâ*

A.—Proof of a plurality of authors

A question of equal importance to that of the precise or approximate date of composition, and of equal difficulty in determining satisfactorily, relates to the authorship of the Pᵉšiṭṭâ. That this version is the work of many hands is well known.[3] Passing over the tradition of the sending of a *number of scribes* by Abgar, it is only necessary to glance at the character of the various books to find positive evidence of several or many authors. Thus, while the Pentateuch is very literally translated, modified slightly by the influence of the Septuagint and to a larger degree by the Targum, the book of Chronicles[4] possesses all the peculiarities of a Jewish Targum.[5] As a matter of fact this book did not originally belong to the Syriac canon;[6] and Fränkel, who has examined it carefully, conjectures that it was composed by Jews of Edessa in the third century.[5] Proverbs likewise resembles the Aramaic Targum;[7] while the Psalms

[1] Wichelhaus, p. 120.

[2] Hug, *Einleitung in d. Schrift d. N. T.*, i, p. 366 seq. Prager, *De Vet. Test. Syr.*, pp. 12, 32.

[3] Perles, *Melet. Pesch.*, p. 6—8. Prager, *De Vet. Test. Syr.*, pp. 13 seq.

[4] Howorth, *The true Sept. Version of Chronicles-Ezra-Nehemiah.* Academy July 22, 1893, pp. 73, 74.

[5] Buhl, *Old Testament Canon*, p. 191.

[6] Ibid. p. 53. It is noteworthy that this book is not interpolated on the basis of the LXX. *Jahrbücher für Protest. Theologie* v. 758.

[7] Perles, *Melet. Pesch.*, p. 14.

although a free translation, bear no such resemblance. The text of Job is in parts unintelligible, due partly to corruption from external causes, partly to the influence of other translations.[1] The Minor Prophets are for the most part well, although freely, translated.[2]

If further proof of a plurality of authors is needed, it may be found in the statement of Ephrem who refers to them in the plural ܫܒܥܝܢ ܕܡܦܫܩܢܐ ܠܣܦܪܐ. The precise number being of no importance, (nor could it possibly be ascertained) the next question which naturally arises is: were the translators Jews, or Christians, or both? Supporting a solely Jewish authorship may be mentioned Simon;[3] a solely Christian origin Hirtzel,[4] Kirsch[5] and Gesenius.[6] More numerous are those supporting a Jewish-Christian authorship, among whom are Perles,[7] Dathe,[8] Noeldeke[9] and Wichelhaus(?)[10]

[1] Stenij, *De Syriaca libri Jobi interpret.* i.

[2] cf. Credner, *De Proph. minor. versionis Syr.*, Sebök, *Die syrische Uebersetzung der 12 kleinen Proph. und ihr Verhältniss zu dem Mass. Text.* cf. Perles, p. 14.

[3] *Histoire critique du vieux Text*, p. 305.

[4] *De Pent. Syr. Vers.*, p. 129. [5] *Pent. Syr.*, p. xiv.

[6] *Commentar über den Jesaja*, vol. i, p. 85 seq.

[7] *Melet. Pesch.*, p. 21. [8] *Praef. in Ps. Syr.*, p. xxiii seq.

[9] *Die Alttestamentliche Literatur*, p. 263.

[10] It is doubtful which opinion Wichelhaus favors, since he is not consistent in his statements. Perles calls attention to this fact: "Uno loco (p. 73) dicit se vix credere, versionem Simplicem a Judaeis scriptam esse quia "in Talmude proculdubio hujus versionis mentio exstaret, si hominis Judaei esset opus. Neque ea simplicitate gaudebant Judaei qua versio Syrorum nitet et emicat" alio vero loco (p. 119) auctore rege Izate in Palaestina factum esse censet. Sed vir in Syriacis doctissimus non satis traditionum Palaestinensium notitia imbutus fuit, ut earum vestigia in Pesch.

B.—Arguments for Jewish Authorship

One of the strongest arguments for a Jewish authorship of the Pᵉšittâ is the familiarity, not to say dependence, which its authors place upon Jewish tradition.[1] The resemblance which many of the books bear to the Aramaic Targum has already been referred to. That these could have been the work of a Syrian Christian is not only highly improbable; but, taken into consideration with the complete absence of any motive for such work, wellnigh impossible. A further argument is found in the fact that the Apocrypha was wanting in the original Syriac canon.[2] Perles, in opposition to the theory of Wichelhaus says: "Nos statuimus, originem Judaïcam versionis Simplicis ex interna eius indole satis demonstrari aliterque eius locus difficillimus omnino non explicari posse".[3] In support of this statement there follow numerous examples from the Prophets, Hagiographa etc. One or two of these will suffice: ii Sam. xxiv: 15 ויתן ה' דבר בישראל מהבקר ועד עת מועד. Syrus in eandem sententiam de verbis עד עת מועד abit quam de illis Rabbini statuerunt, Berach. 62 b. מהבקר ועד עת מועד מאי עת מועד אמר שמואל סבא התניה דר' חנינא משמיה דר' חנינא משעת שחיטת התמיד עד שעת זריקתו ר' יוחנן אמר עד חצות ממש. Also ii Kings xxv: 3. Hebrew reads simply בתשעה לחדש the Pᵉšiṭṭâ, with which cf. Jer. xxxix: 2 and lii: 2.[4]

invenire portuisset" (*Melet. Pesch.*, p. 15). Cf. also the statement of Prager, *De Ver. Syr.*, p. 19.

[1] Schönfelder, *Onkelos und Pesch.* 1869. Berliner, *Targ. Onkelos* ii: 126; Sebök, *Die Syr. Uebersetz. d.* 12 *kl. Proph.*, p. 7; Cornill, *Ezechiel*, p. 154 seq.

[2] Buhl, *Old Testament Canon* § 69, p. 187—8.

[3] *Melet. Pesch.*, p. 16.

[4] Many more examples are given by Perles, *Melet. Pesch.*, p. 17 seq.

While these and numerous other examples drawn from the Pentateuch leave little room to doubt that the authors of these books were Jews, at least so far as birth and education are concerned; yet there is nothing to warrant the additional inference that they were likewise Jews in faith; and it is difficult to see with what motive a Jew of the first or second century would have produced a version of the Scriptures like the Pešiṭtâ. Moreover, none of the Jewish writings make mention of any such translation of the Syrian Jews; though frequently referring to the Septuagint, Aquila and the Targumim.[1] Prager says:[2] "Quod vero aiunt versiones non ita ad litteram factas ut Aquilae, nec tam paraphrasticas quam Targumim, propter eam ipsam causam non a Judaeis esse profectas: haec argumentatio absurdissima mihi videtur". But since nationality depends upon birth, education and character, while religion is simply a conviction, it may be expected that the former will leave plainer traces than the latter. The one is easily seen in the authorities consulted, the style and form of composition; the other more subtily discerned in—the motive.[3]

C.—Arguments for Christian Authorship

From the earliest times of which we have record the Pešiṭtâ has been claimed by the Syrian Christians as their Bible trans-

[1] Buhl, *Old Testament Canon*, p. 186.

[2] *De Vet. Test. Syr.*, p. 17.

[3] Buhl (*Old Testament Canon*, p. 185) suggests the possibility of the Jews residing in the border lands between the Roman and Parthian empires being in need of a translation of the Old Testament into their own language. But this is improbable, in view of the familiarity with Jewish tradition, and therefore presumably with the Hebrew language, upon which the main argument for Jewish authorship is largely based.

lation[1], and it is referred to frequently by Ephrem as ܕܝܠܢ "Our Version". Whatever of truth there may be in tradition is on the side of Christian authorship. The negative argument advanced by Noeldeke: "Ferner ist die Pᵉšiṭṭâ so weit wir wissen nie von Juden gebraucht", is rather weak. Nothing can be argued from the fact that the name ܦܫܝܛܬܐ does not appear in the Talmud, since it is only first employed by Bar 'Ebrâyâ. But certain words, as תרגום and מתרגמינן[2], make it uncertain whether or not a Syriac Version is quoted in the Talmud; in all probability it is not.[3] The dialect, according to Noeldeke, is the same as that of the New Testament; but this fact proves little. The strongest argument in favor of a purely Christian authorship is derived from the many passages which bear a Christian coloring. Thus, for example, Is. vii: 14 הנה העלמה הרה the Pᵉšiṭṭâ renders ܗܐ ܒܬܘܠܬܐ ܢܣܒ which makes the passage a direct references to the birth of the Messiah from the womb of the virgin.[4] Evidently a Jew would not have rendered עלמה by ܒܬܘܠܬܐ. Is. ix: 5 ויקרא שמו....אל גבור ... ; Is. liii: 8 ; Is. lii: 15 ; Ps. xix: 5 בכל־הארץ יצא קום ובקצה תבל מליהם לשמש שם־אהל בהם ; Ps. cx: 3 עמך נדבת ביום חילך ; also Zach. xii: 10 את אשר דקרו . These and other similar passages would give us pretty sure

[1] Buhl, *Old Testament Canon*, p. 186.

[2] cf. Talmud of Palestine, Sabbath c. 16, § 1; Megilla 3a.

[3] Prager, *De Vet. Text. Syr.*, p. 18, also p. 19 note 3.

[4] The common Syriac equivalent for עלמה is ܥܠܡܬܐ, cf. Prager, p. 19.

proof of Christian authorship, provided we could be certain that these passages were a part of the original translation, and not subsequent modifications. Unfortunately this cannot at present be demonstrated; and therefore the only verdict which can be pronounced upon the arguments for Christian authorship[1] is "not proven".

D.—Argument for Jewish-Christian authorship

The theory which embraces whatever is plausible in both of the preceding opinions, and is open to none of the objections to either, is the one which has obtained the largest number of adherents, i. e. that the authors of the Pešiṭṭâ were proselyte Jews, viz. Jewish Christians. The view that they were both Jews and Christians does not seem plausible; for it is extremely doubtful if they could have engaged harmoniously in such a work. Buhl[2] says: "The probability is strongly in favor of the idea that it (Pešiṭṭâ) owed its origin to Christian effort, while, to some extent, fragments of older Jewish translations[3] have been made use of in it; and for the rest, the translation was made by Jewish Christians". Since we have no means of definitely discriminating, there can be no valid objection to extending the Jewish-Christian authorship over the whole

[1] cf. Wiseman, *Horae Syriacae,* p. 100 seq.

[2] *Old Testament Canon,* p. 186.

[3] Prager advances the theory that the Pešiṭṭâ was translated by Jews and handed down by them to the Christians; who, either from ignorance of the Hebrew language or from dissatisfaction with some of its doctrines, changed many of the passages. In this way were added some of the "later messianic superscriptions" to the Psalms. There is, however, nothing to warrant any such an assumption; and the undisputed fact that some passages were changed by later Christians does not militate in the least against an early Christian origin.

Old Testament. While, like the others, this theory cannot be stringently demonstrated, its plausibility is sufficient excuse for resting it upon the impossibility of its being disproved.

§ 3. *Characteristics of the Pᵉšiṭṭâ*

We have already seen how varied is the character of the Pᵉšiṭṭâ in individual books. Let us now particularize and inquire concerning the most marked characteristics of the Syriac version of the Book of Psalms. The Pᵉšiṭṭâ Psalter bears the superscription ܣܦܪ ܬܫܒܚܬܐ ܕܕܘܝܕ ܢܒܝܐ ܘܡܠܟܐ.[1] Its division into books is the same as the Hebrew[2]; but the enumeration of the Psalms is slightly different. Ps. cxiv is combined with Ps. cxv (as in the LXX), while Ps. cxlvii is divided at verse 12.[3] A striking feature of the Syriac Psalter is the freedom with which the Hebrew superscriptions are omitted. This was first done, according to the statements of Syriac writers, through the influence of Theodore of Mopsuestia.[4] The superscriptions[5] which exist in the various Mss. are a later addition taken from the commentaries of the

[1] The Hebrew is simply ספר תהלות. The Ceriani text bears the superscription ܣܦܪ ܬܫܒܚܬܐ ܕܕܘܝܕ ܢܒܝܐ ܘܡܠܟܐ.

[2] BK. i: ψ 1—41; BK. ii: 42—72; BK. iii: 73—89; BK. iv: 90—106; BK. v: 107—150.

[3] This is also the case in the LXX; but the P. does not unite ψ ix and x.

[4] Baethgen, *Z. A. W.* 1885, p. 66 seq., and *Untersuchung über d. Ps. nach d. Pesch.*, p. 10 seq.; Prager, *De Vet. Test. Syr.*, p. 49 seq.; Wright, *Catalogue of Syr. Mss. in Brit. Museum*, i, 116 seq.; Buhl, *Old Testament Canon*, p. 190.

[5] The authenticity of the superscriptions is discussed in Part ii.

Church Fathers, and especially from Theodore.[1] The general style of the Pešittâ Psalter is by no means uniform. In some places it is faithful to the original, in others irreconcilable with it both from a grammatical and lexicographical point of view. Sometimes it gives a literal rendering, again proceeds with the greatest freedom, at times bordering on incoherency. This statement finds its illustration in many of the Psalms.[2]

One of the most noticeable characteristics of this translation is the frequency with which personal pronouns are supplied or interchanged:—ψ xxii : 5 בטחו] ; ψ ii : 12 דרך] ; ψ iv : 2 בצר] ; ψ xviii : 15 וברקים] ; ψ xxiii : 3 שמו] ; ψ xxvii : 7 אקרא] ; ψ xxix : 2 קדש] ; ψ xli : 6 לבו] ; ψ xlix : 18 לך] ; ψ l : 21 והחרשתי] Pesch. + ; ψ li : 10 תכבסני] ; ψ lii : 8 אל] (Ceriani); ψ lix : 4 רצון] Peš. + ; ibid. ויכוננן] Peš. + ; ψ lxiv : 1 בשיחי] ; ψ lxxii : 3 בצדקה] ; ψ xcvi : 4 יהוה] ; ψ ciii : 4 הגואל] ; ψ cxvi : 16 פתחת] ; ψ cxix : 7 לבב] ; V. 18 גל] Peš. + ; ψ cxxxvii : 4 נשיר] Peš. + ; cf. also ψ xxii : 5; ψ xxxii : 5; ψ xlix : 13; ψ l : 21; ψ cxv : 14; ψ cxvi : 18; ψ cxvii : 16; ψ cxviii : 26; ψ cxxxix : 11; ψ cxxvi : 4; ψ c: 3; ψ cxvii : 7; ψ lxxxviii : 66; ψ cx : 2.

Much less common is the omission of a pronoun; a few examples are ψ xxvi : 3 באמתך] ; ψ xl : 3 לאלהינו] ; ψ xlix : 12 בשמותם] ; ψ lxxxv : 13 וארצנו] ; ψ cxv : 14 עמו] ; ibid. v. 18 עמו] ;

[1] cf. *Studia Biblica* vol ii: Neubauer, *Authorship and Titles of the Psalms according to Eearly Jewish Authorities.*

[2] e. g. ψ xxxv; ψ xl; ψ xlv; ψ xli; ψ lxxxix; ψ cxxxix; ψ cxl.

ψ cxlvii : 17 קרחו] κρυστάλλους; cf. also ψ xvii : 14; ψ xxiv : 6; ψ xxviii : 1, 7; ψ xxxi : 16; ψ lxxxv : 3; ψ cix : 5.

Sometimes words and phrases are added with a view to supplementing or continuing the thought:—ψ xvi : 11 שבע שמחות את־פניך נעמות בימינך ἐπλήσθησεται εὐφροσύνης μετὰ τοῦ προσώπου σου τερπνότητες ἐν τῇ δεξιᾷ σου; ψ xxii : 31 זרע יעבדנו יספר לאדני לדור הבא וצדקתו לעם נולד כי עשה ἀπαγγελεῖται τῷ κυρίῳ γενεὰ ἡ ἐρχομένη καὶ ἀναγγελοῦσιν οἱ οὐρανοὶ τὴν δικαιοσύνην αὐτοῦ λαῷ τῷ λαβόντι ὃν ἐποίησεν κύριος; ψ xxviii : 8 עזלמו ישועות משיחו הוא מעוז חיים לישועת אלהיו את עמך הושיעה וברך את נחלתך ואל תשא אותם וגו׳ ἰσχὺς αὐτῶν καὶ ὑπερασπιστὴς σωτηρίων τοῦ χριστοῦ αὐτοῦ ἐστιν σὺ δὲ σῶσον τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου; ψ xxxv : 12 שכול לנפשי. אחל לשחד הפשעים אוכל לחמי אכלו כל דשני ארץ; ψ xli : 9 ממשבצות זהב לבושה; ibid. 13 ועליו ישחקו ἐπ' αὐτὸν ἐμυκτήρισαν; ψ lii : 6 ומעגליך ירעפון דשן ἐπιπαχυνθήτω τὸ στέαρ αὐτῶν; ψ lvii : 17 ואזמרה ἐγὼ δὲ ἐν τῷ ὄρθρῳ ἐξεγερθήσομαι; ψ lxv : 11 לכו ראו מפעלות אלהים; ψ lxvi : 6 שמך ἐπὶ τὸν θεὸν ὃς ἐποίησεν; ibid. 4 בל־ כל־הארץ ישתחוו לך; ψ lxxviii : 44 קראתי אליך כי תענני אל; ibid. 16 ותחולל ארץ ותבל ישתון ἐσάλευσεν καὶ ἔσεισεν τὴν γῆν; ψ xc : 2 ראשית שבעתם אשר הבל ירדפו; cf. also ψ l : 21; ψ lii : 10; ψ lxxii : 10; ψ lxviii : 9, 17; ψ cvii : 3.

Frequently several Hebrew words are rendered either by one of the same words, or by a different word conveying a similar idea:—ψ xxxi : 3 תנחני ותנהלני καὶ παρακαλέσεις με καὶ ἐπιστήσεις με; ibid. 19 פעלת לחוסים ἐποίησας τοῖς ἐλπίζουσιν; ψ xxxiii : 2 כנבל עשור בנבל ועשור; ibid. 14 ממכון שבתו ἀπὸ τοῦ ἑτοίμου κατοικητηρίου αὐτοῦ; ψ xxxvii : 20 כיקר כרים ὡς τὸ τίμιον τῶν προβάτων; ψ xxxviii : 22 אדני תשועתי ישועתי; ψ xlii : 4 ואשפכה עלי נפשי ἐκχεῶ ἐπ' ἐμὲ τὴν ψυχήν μου; ψ lxiv : 1 תצר חיי נצר חיי; ψ lxviii : 15 הר־אלהים הר־בשן הר גבנונים הר־בשן ὄρος θεοῦ ὄρος πῖον ὄρος τυρῶδες ὄρος πῖον; ψ lxxi : 13 חרפה וכלמה כל־המבקשים רעתי ἐντραπήτωσαν καὶ αἰσχυνέσθωσαν οἱ ζητοῦντες τὰ πονηρὰ τῷ κυρίῳ μου; ψ lxxvii : 11 אזכיר מעלליה כי־אזכרה מקדם פלאך אזכרה כל־פעלך ואגיתה μνήσομαι τῶν ἔργων κυρίου ὅτι μνησθήσομαί σου ἀπ' ἀρχῆς τῶν θαυμασίων σου καὶ μελετήσω ἐν πᾶσιν τοῖς ἔργοις σου καὶ ἐν τοῖς ἐπιτηδεύμασιν σου ἀδολεσχήσω.

ܟܠ ܡܕܡ ; ψ cxviii : 66 ܛܥܡ ܛܘܒ ܠܡܕܥ ܥܒܕܟ.

The word ܟܠ or ܟܠܐ is frequently added; this is significant when compared to the similarly frequent occurrence of the Greek πάντες (see below). Examples of such instances may be found in ψ xiii : 3; ψ xxii : 18; ψ xxiv : 2; ψ xxvi : 7; ψ xxxii : 5; ψ xxxvi : 12; ψ xlv : 12; ψ xliii : 4; ψ lvi : 4; ψ lviii : 2; ψ lxii : 9; ψ lxix : 19; ψ lxxv : 5; ψ lxxviii : 51; ψ lxxxix : 47, 50; ψ xcvii : 6; ψ ciii : 22; ψ cvii : 3; ψ cxi : 2; ψ cxviii : 35, 119; ψ cxxxviii : 4.

A Hebrew singular, especially where it has a collective signification, is frequently rendered by the plural:—ψ xix : 7 ܦܬܝ ܡܓܠܐ (This is an invariable rendering; cf. also ψ cxv : 6, ψ cxviii : 130); ψ xxvii : 14 ܠܒܟ ; ψ xlv : 3 ܚܢ ; ψ xlvi : 4 ܢܗܪ ; ψ lxxiv : 15 ܘܢܚܠ ; ψ lxxvi : 6 ܘܪܟܒ ܘܣܘܣ ; ψ lxxx : 11 ܘܐܠ־ܢܗܪ ; ψ lxxxix : 15 ܬܪܘܥܐ ; v. 19 ܘܚܣܝܕܟ ; v. 44 ܡܛܗܪܘ ; ψ cxviii : 36 ܐܠ־ܒܨܥ ; v. 109 ܒܟܦܝ ; ψ cxxxviii : 15 ܥܨܡܝ ; v. 17 ܡܐ ܥܨܡܘ ܪܐܫܝܗܡ . Very seldom, on the contrary, is a Hebrew plural rendered by a singular. A few instances may be cited, as ψ x : 5 ܡܫܦܛܝܟ ; ψ xlv : 9 ܒܢܘܬ ; ψ lii : 4 ܕܒܪܝ־ܒܠܥ ; ψ cxxxi : 1 ܥܢܘܬܘ ; ψ cl : 2 ܒܓܒܘܪܬܝܘ .[1]

Some of the variants in the Pešiṭtâ can be traced directly to carelessness, the author translating a word similar in appearance or sound. ψ xiii : 3 ܥܨܘܬ ܥܒܕܟ = ܥܨܒܬ; ψ lix : 4 ܗܢܐ = ܡܗ; ψ lxix : 5 ܡܨܡܝܬܝ = ܟܠ

[1] cf. Baethgen, *Z. P. T.* 1882, No. 3, p. 427.

מעצמותי; ψ lxxxiv : 7 אֱל־אלהים = אלהא משיחא; ψ lxxxvii : 7 ושרים = ורברבי; ψ lxxxix : 47 זכר־אני מה־חלד = אדכרנא מה דעתיד; ψ xc : 15 זכרני מחלד (?); ψ xci : 3 כי מתו עונותנו = כלא דשבקת חובנא; ψ xcviii : 7 מדבר = מן מחלתא (cf. LXX ἀπὸ λόγου); ψ cii : 8 מהוללי = דמתבשבחין; ψ civ : 12 ירעם = נוהר; ψ cvii : 8 כיפאים = מן כנשת; ψ cxviii : 116 כאמרתך חסדו = ורחמוהי באמרתך. Throughout the entire Syriac Psalter the Hebrew כ is rendered ב. Carelessness is also shown in the inversion of two words connected by the simple copula:— ψ xxxii : 4 יומם ולילה = דלא מבעא יומם ולא ליליא; ψ xliv : 5 מלכי אלהים = מלכא דאלהא; ψ lxxiv : 20 נאות וחמס = משכני חבלא; ψ lxxxii : 3 פלטו־דל ואביון מיד רשעים הצילו = דינו לסכנא ומחסרא ומעניא שיזבו; ψ cxxxix : 10 גם־שם ידך תנחני ותאחזני ימינך = אף תמן אידך תדברנא ותאחדנא ימינך.

A striking characteristic of the Syriac, for which it is difficult to account, is its invariable rendering of a rhetorical question by a negative sentence. As this rule is without exception, a few examples will suffice:—ψ xviii : 32 etc. כי מי אלוה = כלא אלה דלא; ψ xxx : 9 היודך עפר היגיד אמתך = לא מודה לך עפרא ולא מחוי קשוטך; ψ lvi : 8 למה על־און פלט־למו = כלא דלא מפלטין להון על עולא; ψ xlix : 6 לא אחד האוכל = לא אכל; ψ l : 13 לא אוכל אירא בימי = לא דחל אנא; ψ lxxxv : 7 הלא אתה תשוב = אלא אנת תתוב; ψ lxxxix : 47 על־מה־שוא = כלא דלא.

Sometimes the abstract is rendered in Syriac by the concrete, possibly through carelessness or ignorance, but most

probably intentionally, with a view to imparting additional vividness of expression. So also the symbol is sometimes put for the thing symbolised,—ψ vii:14 יחבל־און הנה ; ψ ix:6 תמו חָרָבות , here the sword is regarded as the symbol of destruction (another explanation is that the Syriac translator read חֳרָבות); ψ xvii:7 חסדיך ; ψ xxv:21 תם־וישר (cf. LXX ἄκακοι καὶ εὐθεῖς); ψ xxvi:6 בנקיון ; ψ xxxvi:1 נאם־פשע לרשע ; ψ xxxvii:37 שמר־תם וראה ישר (with this cf. LXX Φύλασσε ἀκακίαν καὶ ἴδε εὐθύτητα); ψ lii:1 חסד אל v. 4 ; ψ lv:4 כי־ימיטו עלי און ; ψ lix:3 עזים ; ψ lxxii:3 בצדקה ; ψ lxxvii:13 בקדש ; ψ lxxxv:13 ישרים ; ψ cviii:29 שָׂקר ; ψ cvii:42 צָדָק v. 113 סעפים v. 133 כל־און ; ψ cxix:2 משפת־שקר ; ψ cxliv:4 וגבורתיך cf. ψ cl:2.

The name of God is frequently supplied; sometimes the word , but more usually . This characteristic finds its probable explanation in the excessive liturgical use of the Psalter, and is further significant when taken in connection with the still more frequent occurrence in the Septuagint of ὁ θεός. Examples of additions of this word may be found in ψ xxviii:1; ψ xxxi:4; ψ li:14; ψ cxi:9; ψ cxviii:68; ψ cxlii:9; ψ cxxxi:2, 5, ψ cxliv:13; ψ cxlvi:9. Strangely enough the Syriac falls nowhere more lamentably short than in its rendering of tropes applied to the name of God. This can hardly be due either to misapprehension or lack of appreciation of rhetorical figures, since they are freely employed in other instances as we have seen above. The only ex-

planation I can offer is of an exceedingly speculative nature. At all times and among all nations the majority of religious people have been the laboring class, the "common people", the poor who, as a rule, are also the ignorant. To such, a metaphor or a trope, except of the most commonplace nature, is as the language of the sphinx. In order therefore to prevent any possible misconception, where God himself is concerned, only figures of the simplest kind, such as could be apprehended by even the most ignorant, were employed. Such was the plan adopted by Luther; except that he sought in his use of language not only to accomodate but also to elevate. So, the fewer the tropes, the more readily would those employed associate themselves with the sacred name. Thus סלעי and נוחי and מגן are alike usually translated by one word ܨܠܥ cf. ψ xviii:2; ψ xxii:10; ψ xxxi:3; ψ xl:2; ψ xlii:9; ψ lxxi:3; ψ lxxviii:16; ψ civ:18; ψ xci:3; ψ cxviii:114; ψ cxliii:2; et al. מגן however, unlike סלעי and נוחי, is sometimes rendered by other words as ܬܪܥܐ; ψ iii:3; ψ xxxiii:20; ψ lxxxiv:9; ψ cxv:9, 10, 11; ψ cxliii:2; by ܣܛܪܐ as ψ xviii:35; ψ xxxi:6; ψ xxxv:2; by ܚܕܘܬܐ; ψ lxxxiv:11; by ܐܡܬܢܐ ψ xlvii:9; by ܐܦܠܐ ψ lix:11; and by ܐܠܗ ψ lxxvi:3. ביד is often rendered simply by ܒ ψ xxxi:5; ψ lxxxix:12. These peculiarities meet with no explanation in the Septuagint.

The Syriac shows a fondness for long sentences; frequently combining two short sentences by means of causal or final particles. ψ ix:21, ܕܢܕܥ; ψ xxxiii:20 ܗܘ ܕܥܙܪܢ ܘܡܓܢ; ψ xxxvii:35 ܕܫܪܫ ܘܡܬܪܡܡ; ψ lxxii:4 ܕܢܬܒ. At other times the Syriac resorts to paraphrases which bear little or no resemblance to the Hebrew; ψ cxxxix:16 נלמי ראו עיניך ועל־ספרך כלם יכתבו ימים יצרו ולא אחד בהם ܚܙܝ ܥܝܢܝ ܕܥܕ ܗܫܐ ܘܒܟܬܒܟ ܟܠ ܝܘܡܝ ܕܐܬܒܢܘ ܘܠܐ ܐܚܕ ܒܗܘܢ; ψ lxxiv:5, 6, יודע כמביא למעלה בסבך־עץ קרדמות: ועת

פתוחיה יחד בכשיל וכילפות יהלמון ... cf. also ψ lxv:8, 11; ψ cix:17; ψ cxxxix:4; ψ clxv:14; ψ cii:5.

From these main characteristic features of the Pešiṭtâ Psalter, three facts may be inferred concerning the translator or translators.

I. Their knowledge of Hebrew was imperfect as evidenced by the numerous mistakes and departures from that text which can only be attributed to ignorance.

II. Their motive, more religious than scholarly, was to secure a readable translation, not a critical version.

III. In the diversity of style, part literal, part free, there is suggested a dependence upon other translations, possibly the Septuagint and Targum.

Chapter III

LITERARY AND ECCLESIASTICAL STANDING OF THE SEPTUAGINT DURING THE 1st AND 2d CENTURIES A. D.

§ 3. *New Testament quotations from the LXX*

In considering the character of the Syriac Version, we have learned enough concerning its authors to be certain that they would employ any translation of recognised authority which would assist them in their own work. The question now to be considered is: was the literary and ecclesiastical standing of the Septuagint during the first and second centuries A. D., at which time the Pešîṭtâ was probably made, sufficiently high to warrant its being employed as a legitimate aid in translating the Hebrew?

As witness to the high authority which the LXX had obtained among Christians as early as the beginning of the first

century, we may cite the attitude displayed toward it by New Testament writers. Scholars to-day are nearly all agreed that none of the quotations in the gospels were made directly from the Hebrew,[1] but either from the Septuagint or an unwritten vernacular Targum, which would account for many of the differences in reading.

The most natural classification of these quotations is that made by Toy[2] into four groups[3].

I. Those agreeing with the Hebrew and Septuagint (to this group belong a large number of the quotations).

II. Those agreeing with the Septuagint against the Hebrew. (As this group is by far the largest of all, it would seem to warrant our including within it the quotations of the first class).

III. Those agreeing with the Hebrew against the Septuagint.

IV. Those agreeing with neither; the number of quotations in these last two groups being very small.

Since this whole subject has been fully and ably discussed by Prof. Crawford H. Toy in his work entitled "Quotations in the New Testament" and equally fully, although somewhat less scientifically, by Dr. Mc.Turpie under the title of "The Old Testament in the New",[4] it will only be necessary here to consider in detail the quotations belonging to the second group which bear directly upon our subject.

The facts concerning the quotations in general in which all authorities agree are briefly the following: the quotations made by the Synoptics are all from the Prophets and Psalms,

[1] cf. Toy, *Quotations in the N. T.*, p. ix; Turpie, *The Old Testament in the New*, p. xv; Neubauer, *The Dialects spoken in Palest. in the Time of Christ.* Studia Biblica vol. 1, p. 67.

[2] Ibid. p. ix.

[3] Turpie makes five classes (p. xvi), as does Gray, *Journal of Sacred Literature.* No. iv, Oct. 1848.

[4] cf. also Staerk, *Zeitschrift für Wissenschaft. Theologie* vol. 38.

excepting Luke ii:23, 24 from Ex. xiii:2, Lev. xii:8, and possibly John xix:36 from Ex. xii:46. They agree in the majority of cases with the LXX. Acts takes its quotations, with a single exception (xiii:47[1]), from the Septuagint. The catholic and pastoral Epistles make their quotations with greater or less freedom from the same source. In the Epistle to the Hebrews alone, fifteen quotations agree with the Hebrew and Septuagint, eight with the Septuagint against the Hebrew and three with neither[2]. In the book of Revelation there are no direct quotations.

By comparing these quotations with the Pᵉšiṭṭâ, we find that in these instances the Syriac O. T. follows the Hebrew; while the Syriac New Testament (except in six instances) follows the Septuagint in preference to either the Hebrew or Pᵉšiṭṭâ Old Testament. These six instances, however[3], together with numerous others, not to be mentioned in this connection[4], show that in all probability the Syriac translators of the New Testament consulted, and often quoted, the Syriac Old

[1] If this quotation is from the LXX, it is from a text very different from any known. The Hebrew reads ונתתיך לאור גוים להיות ישועתי עד־קצה הארץ LXX Ἰδοὺ δέδωκά σε εἰς διαθήκην γένους εἰς φῶς ἐθνῶν τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς. Acts. Τέθεικά σε εἰς φῶς ἐθνῶν τοῦ εἶναί σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς. The insertion of διαθήκην γένους may be from Is. xlix:8 or xlii:6 by a scribal error. In Acts a messianic interpretation is put on the words "Servant of Yahve".

[2] Westcott, *Epistle to the Hebrews*, p. 479.

[3] Math. xiii:14, 15 from Is. vi:9, 10; Rom. ix:29 from Is. 1:9; Rom. x:18 from Ps. xix:5; Heb. ii:13 from Is. viii:17, 18; Heb. x:5—7 from Ps. xl:7—9; and Heb. xiii:6 from ψ cxviii:6.

[4] See Appendix I.

Testament.[1] This is especially true of the Psalter. The quotations are arranged[2] according to the order in which they appear in the New Testament.[3]

Math. iv: 7; *Lk.* iv: 12; *Deut.* vi: 16

Deut. vi: 16 לא תנסו את יהוה אלהיכם.

LXX, Math., Lk. οὐκ ἐκπειράσεις κύριον τὸν θεόν σου.

P. ܠܐ ܬܢܣܘܢ ܠܡܪܝܐ ܐܠܗܟܘܢ.

S. ܠܐ ܬܢܣܘܢ ܠܡܪܝܐ ܐܠܗܟܘܢ.

Math. xiii: 14, 15; *Acts.* xxviii: 26, 27; *Is.* vi: 9—10.

H. ויאמר לך ואמרת לעם הזה שמעו שמוע ואל תבינו וראו ראו ואל־תדעו השמן לב העם הזה ואזניו הכבד ועיניו השע כן־יראה בעיניו ובאזניו ישמע ולבבו יבין ושב ורפא לו׃

LXX and G. Καὶ εἶπεν πορεύθητι καὶ εἰπὸν τῷ λαῷ τούτῳ ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου καὶ τοῖς ὠσὶν αὐτῶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμούς ἐκάμμυσαν μή ποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν καὶ ἴασομαι αὐτούς.[4]

P. ܐܙܠ ܐܡܪ ܠܗܕܐ ܥܡܐ ܫܡܥ ܫܡܘܥ ܘܠܐ ܬܣܒܪܘ ܘܚܙܐ ܚܙܝ ܘܠܐ ܬܕܥܘ ܐܛܡܝ ܠܒܗ ܕܥܡܐ ܗܢܐ ܘܐܕܢܘܗܝ ܩܠܝܠ ܘܥܝܢܘܗܝ ܐܛܡܝ ܕܠܡܐ ܢܚܙܘܢ ܒܥܝܢܘܗܝ ܘܒܐܕܢܘܗܝ ܢܫܡܥ ܘܠܒܗ ܢܣܒܪ ܘܢܬܘܒ ܘܐܬܪܦܐ ܠܗ׃

[1] See ch. ii, § 1, p. 21.

[2] For the texts used see ch. iv, § 2.

[3] The following abbreviations are used, P. = Peš. O. T., S. = Peš. N. T., H. = Hebrew, G. = Greek New Testament.

[4] In v. 10 Math. and Acts have ὀφθαλμοὺς αὐτῶν; and Acts reverses the words of the introductory clause, reading πορεύθητι πρὸς τὸν λαὸν τοῦτον καὶ εἰπόν. The parallel readings in Mk. iv: 12; viii: 18; Lk. viii: 10; Jn. ix: 39; xii: 40 agree, with slight verbal differences, with the LXX.

ܐܝܟ ܕܐܢܫܐ ܒܢܝ ܕܐܬ ܒܢܝ ܕܐܢܫܐ ܐܦ ܐܢܬ ܐܬܒܢܝ ܒܝܬ ܠܝ ܒܫܡܝ ܘܐܬܒܢܝ ܠܝ ܒܝܬ ܠܫܡܝ.

S. ܗܘ ܐܒܢܐ ܕܐܬܒܢܝ ܒܝܬ ܠܫܡܗ ܕܐܠܗܐ ܐܠܐ ܕܐܬܒܢܝ ܒܝܬ ܠܫܡܗ ܕܐܠܗܐ ܒܝܬ ܡܩܕܫ

τόπος τῆς καταπαύσεώς μου; πάντα γὰρ ταῦτα ἐποίησεν ἡ χείρ μου.[1]

P. ܗܘ ܕܐܡܪ ܒܟܠ ܗܠܝܢ ܐܝܕܝ ܥܒܕܬ ܠܗ ܘܠܡܢ ܐܝܬ ܠܗ ܠܒܐ ܕܢܬܪܥܐ ܘܠܡܢ ܠܐ ܐܝܬ ܠܗ ܠܒܐ ܕܢܬܪܥܐ ܘܠܡܢ ܕܠܐ ܐܝܬ ܠܗ ܠܒܐ ܕܢܬܪܥܐ.

S. ܗܘ ܕܐܡܪ ܒܟܠ ܗܠܝܢ ܐܝܕܝ ܥܒܕܬ ܠܗ ܘܠܡܢ ܐܝܬ ܠܗ ܠܒܐ ܕܢܬܪܥܐ ܘܠܡܢ ܕܠܐ ܐܝܬ ܠܗ ܠܒܐ ܕܢܬܪܥܐ ܘܠܡܢ ܕܠܐ ܐܝܬ ܠܗ ܠܒܐ ܕܢܬܪܥܐ.

Rom. iv: 3, 9; *Gal.* iii: 6; *Jas.* ii: 23; *Gen.* xv: 6.

H. והאמן ביהוה ויחשבה לו צדקה.

LXX and G. Ἐπίστευσεν Ἄβραμ[2] τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην.

P. and S. ܗܝܡܢ ܐܒܪܗܡ ܒܐܠܗܐ ܘܚܫܒܗ ܠܗ ܠܙܕܘܬܐ.

Rom. iv: 7, 8; ψ xxxii: 1—2.

H. אשרי נשוי־פשע כסוי חטאה אשרי־אדם לא יחשב יהוה לו עון

LXX and G. Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι μακάριος ἀνὴρ οὗ οὐ μὴ λογίσηται κύριος ἁμαρτίαν.

P. ܙܟܝܐ ܗܘ ܓܒܪܐ ܕܠܐ ܚܫܒ ܠܗ ܡܪܝܐ ܚܛܗܐ ܘܙܟܝܐ ܗܘ ܓܒܪܐ ܕܫܒܩ ܠܗ ܡܪܝܐ ܥܠ ܚܛܗܐ ܘܥܠ ܥܘܠܐ.

S. ܙܟܝܐ ܗܘ ܓܒܪܐ ܕܠܐ ܚܫܒ ܠܗ ܡܪܝܐ ܚܛܗܐ ܘܙܟܝܐ ܗܘ ܓܒܪܐ ܕܫܒܩ ܠܗ ܡܪܝܐ ܥܠ ܚܛܗܐ ܘܥܠ ܥܘܠܐ.

[1] Acts inserts λέγει Κύριος before καὶ ποῖος, reading ἢ τὶς. In the last clause the order of the words is inverted.

[2] G. reads Ἀβραάμ.

John. xii: 38; *Rom.* x: 16; *Isa.* liii: 1.

H. מי האמין לשמעתנו וזרוע יהוה על־מי נגלתה:

LXX and G. Κύριε τίς ἐπίστευσε τῇ ἀκοῇ ἡμῶν; καὶ ὁ βραχίων κυρίου τίνι ἀπεκαλύφθη.[1]

P. and S.[2] ܡܢ ܗܝܡܢ ܠܫܡܥܬܢ ܘܙܪܥܐ ܕܡܪܝܐ ܥܠ ܡܢ ܐܬܓܠܝ

Acts. ii: 25—28, 31; xiii: 35; ψ xvi: 8—11.

H. שויתי יהוה לנגדי תמיד כי מימיני בל־אמוט: לכן שמח לבי ויגל כבודי אף־בשרי ישכן לבטח: כי לא־תעזב נפשי לשאול לא־תתן חסידיך לראות שחת: תודיעני ארח חיים שבע שמחות את־פניך:

LXX and G. Προωρώμην τὸν κύριον ἐνώπιόν μου διὰ παντός, ὅτι ἐκ δεξιῶν μού ἐστιν ἵνα μὴ σαλευθῶ· διὰ τοῦτο ἠυφράνθη ἡ καρδία μου καὶ ἠγαλλιάσατο ἡ γλῶσσά μου, ἔτι δὲ καὶ ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι· ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχήν μου εἰς ᾅδην, οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν· ἐγνώρισάς μοι ὁδοὺς ζωῆς· πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου.[3]

P. ܫܘܝܬ ܡܪܝܐ ܩܕܡܝ ܒܟܠ ܙܒܢ ܡܛܠ ܕܡܢ ܝܡܝܢܗ ܠܐ ܐܬܙܥ ܠܝ ܡܛܠ ܗܕܐ ܫܡܚ ܠܒܝ ܘܚܕܐ ܟܒܘܕܝ ܐܦ ܒܣܪܝ ܢܫܟܢ ܒܒܛܚ ܡܛܠ ܕܠܐ ܬܫܒܩ ܢܦܫܝ ܠܫܐܘܠ ܠܐ ܬܬܠ ܚܣܝܕܝܟ ܠܡܚܙܐ ܫܚܬ ܐܘܕܥܢܝ ܐܘܪܚ ܚܝܐ ܬܦܩ ܫܒܥ ܚܕܘܬܐ ܥܡ ܐܦܝܟ.

S. ܫܘܝܬ ܡܪܝܐ ܩܕܡܝ ܒܟܠ ܙܒܢ ܡܛܠ ܕܡܢ ܝܡܝܢܗ ܠܐ ܐܬܙܥ ܠܝ ܡܛܠ ܗܕܐ ܫܡܚ ܠܒܝ ܘܚܕܐ ܟܒܘܕܝ ܐܦ ܒܣܪܝ ܢܫܟܢ ܒܒܛܚ ܡܛܠ ܕܠܐ ܬܫܒܩ ܢܦܫܝ ܠܫܐܘܠ ܠܐ ܬܬܠ ܚܣܝܕܝܟ ܠܡܚܙܐ ܫܚܬ ܐܘܕܥܢܝ ܐܘܪܚ ܚܝܐ ܬܦܩ ܫܒܥ ܚܕܘܬܐ ܥܡ ܐܦܝܟ.

[1] Rom. has only the first clause.

[2] S. reads ܐܬܓܠܝ; and ܡܢ ܗܘ in Rom.

[3] Acts. xiii: 35 has only the clause οὐ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν.

ܐܢܬ ܠܡܐܡܪ ܕܥܠ ܡܐ ܡܫܟܚ ܠܡܫܥܝ ܕܫܠܚ ܐܠܗܐ.
ܚܠܨ ܠܗ ܡܘܫܐ ܕܐܬܚܙܝ ܕܥܡ ܦܘܩܕܢܐ ܕܐܠܗܐ ܗܘ ܦܘܨܝܢ.

Acts. vii: 35; *Ex.* ii: 14

H. מי שמך לאיש שר ושפט עלינו׃

LXX and G. Τίς σε κατέστησεν ἄρχοντα καὶ δικαστήν ἐφ' ἡμῶν.[1]

P. ܡܢ ܕܫܡ ܠܓܒܪ ܪܫܝ ܘܕܝܢ ܥܠܢ.

S. ܡܢ ܐܡܬܟ ܥܠ ܓܒܪܐ ܪܫܝܐ.

Rom. ix: 29; *Is.* i: 9.

H. לולי יהוה צבאות הותיר לנו שריד כמעט כסדם היינו לעמרה דמינו׃

LXX and G. Καὶ εἰ μὴ κύριος Σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὡμοιώθημεν.

P. and S. ܐܠܘ ܕܡܪܝܐ ܙܒܐܘܬ ܠܐ ܫܒܩ ܠܢ ܙܪܥ ܐܝܟ ܣܕܘܡ ܗܘܝܢ ܘܐܝܟ ܥܡܘܪܐ ܗܘܝܢ ܕܡܝܢ.

Rom. x: 18; ψ xix: 5.

H. בכל־הארץ יצא קום ובקצה תבל מליהם׃

LXX and G. Εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

P. and S. ܒܟܠ ܐܪܥܐ ܢܦܩ ܩܠܗܘܢ ܘܒܣܘܦ ܥܠܡܐ ܡܠܝܗܘܢ.[2]

Rom. x: 20, 21; *Is.* lxv: 1, 2.

H. נדרשתי ללוא שאלו נמצאתי ללא בקשני . . . . . פרשתי ידי כל־ היום אל־עם סורר׃

[1] G. omits ἐφ' ἡμῶν.

[2] S renders ܡܬܒܥܝܢ by ܕܠܐ ܫܐܠܘ, and also reads ܡܫܟܚܬ.

LXX. Ἐμφανὴς ἐγενήθην τοῖς ἐμὲ μὴ ἐπερωτῶσιν εὑρέθην τοῖς ἐμὲ μὴ ζητοῦσιν . . . ἐξεπέτασα τὰς χεῖράς μου ὅλην τὴν ἡμέραν πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.

G. Εὑρέθην τοῖς ἐμὲ μὴ ζητοῦσιν ἐμφανὴς ἐγενόμην τοῖς ἐμὲ μὴ ἐπερωτῶσιν . . . Ὅλην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.[1]

P. ܠܠܝ ܕܠܐ ܫܐܠܝܢ ܒܥܝ ܐܫܬܟܚ ܠܝ ܠܠܝ ܕܠܐ ܒܥܝܢ ... ܐܫܬܟܚ ܠܝ ܒܟܠ ܝܘܡܐ ܐܦܫܬ ܝܕܝ ܠܥܡܐ ܕܠܐ ܡܫܬܡܥ ܘܡܬܢܓܕ.

S. ܠܠܝ ܕܠܐ ܫܐܠܝܢ ܒܥܝ ܐܫܬܟܚ ܠܝ ܠܠܝ ܕܠܐ ܒܥܝܢ ... ܐܫܬܟܚ ܠܝ ܒܟܠ ܝܘܡܐ ܐܦܫܬ ܝܕܝ ܠܥܡܐ ܕܠܐ ܡܫܬܡܥ ܘܡܬܢܓܕ.

Rom. xi: 34; i *Cor.* ii: 16; *Is.* xl: 13.

H. מי־תכן את־רוח יהוה ואיש עצתו יודיענו׃

LXX. Τίς ἔγνω νοῦν κυρίου καὶ τίς αὐτοῦ σύμβουλος ἐγένετο ὃς συμβιβᾷ αὐτόν.

Rom. Τίς ἔγνω νοῦν κυρίου ἢ τίς σύμβουλος αὐτοῦ ἐγένετο.

Cor. Τίς ἔγνω νοῦν κυρίου ὃς συμβιβάσει αὐτόν.[2]

P. ܡܢ ܗܘ ܕܐܬܝܕܥ ܡܕܥ ܕܡܪܝܐ ܘܡܢ ܗܘ ܕܗܘܐ ܡܫܘܝܐ ܠܗ ܠܡܠܦܘܗܝ.

Rom. ܡܕܥ ܕܡܪܝܐ ܘܡܢ ܗܘ ܕܗܘܐ ܡܫܘܝܐ ܠܗ ܠܡܠܦܘܗܝ.

Cor. ... ܡܢ ܗܘ ܕܐܬܝܕܥ ܡܕܥ ܕܡܪܝܐ ܘܡܢ ܗܘ ܕܗܘܐ ܡܫܘܝܐ ܠܗ ܠܡܠܦܘܗܝ.

[1] The difference between the LXX and G. is not so great as it appears at first sight. They only differ in one word; the latter having ἐγενομην, the former ἐγενηθην. For the rest, the order of the words is simply inverted.

[2] The reading of Cor. is found in Codex Alexandrinus and Codex Sinaiticus; but it is uncertain whether this is a true LXX variant or an attempt to conform to the N. T. text.

Rom. xii: 20; *Prov.* xxv: 21, 22.

H. אם־רעב שנאך האכילהו לחם ואם צמא השקהו מים: כי גחלים אתה חתה על־ראשו:

LXX and G. Ἐὰν πεινᾷ ὁ ἐχθρός σου ψώμιζε αὐτὸν ἐὰν διψᾷ πότιζε αὐτόν· τοῦτο γὰρ ποιῶν ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ.

P. and S. ܐܢ ܟܦܢ ܐܟܠܗ ܠܚܡܐ ܘܐܢ ܨܡܐ ܐܫܩܝܗ ܡܝܐ ܓܡܪ ܕܦܚܡܐ ܥܠ ܪܫܗ ܗܟܝ ܐܢܬ ܥܒܕ ܠܗ ܘܡܪܗ ܢܬܠ ܠܟ ܐܓܪܐ.[1]

Rom. xv: 10; *Deut.* xxxii: 43.

H. הרנינו גוים עמו:

LXX and G. Εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ.[2]

P. ܗܘܝ ܥܡܐ ܕܐܠܗܐ ܥܡ ܥܡܗ.

S. ܗܘܝ ܥܡܐ ܕܐܠܗܐ ܥܡ ܥܡܗ.

Rom. xv: 12; *Is.* xi: 10.

H. והיה ביום ההוא שרש ישי אשר עמד לנס עמים אליו גוים ידרשו:

LXX. Καὶ ἔσται ἐν τῇ ἡμέρᾳ ἐκείνῃ ἡ ῥίζα τοῦ Ἰεσσαὶ καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν ἐπ᾽ αὐτῷ ἔθνη ἐλπιοῦσι.

Rom. Ἔσται ἡ ῥίζα τοῦ Ἰεσσαὶ καὶ ὁ ἀνιστάμενος ἄρχειν ἐθνῶν ἐπ᾽ αὐτῷ ἔθνη ἐλπιοῦσιν.

P. ܗܘܐ ܒܝܘܡܐ ܗܘ ܕܫܪܫܐ ܕܝܫܝ ܕܩܐܡ ܠܢܣ ܥܡܡܐ ܠܘܬܗ ܥܡܡܐ ܢܬܒܥܘܢ.

S. ܘܗܘܐ ܒܝܘܡܐ ܗܘ ܫܪܫܐ ܕܝܫܝ ܕܩܐܡ ܠܢܣ ܥܡܡܐ ܠܘܬܗ ܥܡܡܐ ܢܬܒܥܘܢ.

[1] For ܗܘ ܥܡܐ S reads ܐܢ ܥܡܐ; and after ܐܓܪܐ reads ܠܟ ܐܬܝ ܘܡܪܗ ܡܪܝ ܥܠܡܐ.

[2] cf. Toy, *Quot. in the N. T.*, p. 165 seq.; Turpie, *The O. T. in the New*, p. 108.

Mk. x:8; i *Cor.* vi:16; *Math.* xix:5; *Eph.* v:31; *Gen.* ii:24.

H. והיו לבשר אחד:

LXX and G. ἔσονται οἱ δύο εἰς σάρκα μίαν.

P. and S. .ܒܣܪܐ ܚܕ ܢܗܘܘܢ ܬܪܝܗܘܢ

i *Cor.* iii:20; ψ xciv:11.

H. כי־המה הבל:

LXX and G. ὅτι εἰσὶ μάταιοι.

P. .ܗܒܠ ܗܢܘܢ ܐܢܫܐ

S. .ܕܚܟܡܬܗܘܢ ܕܥܠܡܐ ܗܝ ܗܒܠ ܗܝ

i *Cor.* ix:9; i *Tim.* v:18; *Deut.* xxv:4.

H. לא־תחסם שור בדישו:

LXX and Cor. Οὐ φιμώσεις βοῦν ἀλοῶντα.[1]

Tim. βοῦν ἀλοῶντα οὐ φιμώσεις.

P. and S. [2].ܠܐ ܬܟܡܬ ܬܘܪܐ ܕܕܝܫ ܒܐܝܕܪܗ

i *Cor.* xv:32; *Is.* xxii:13.

H. אכול ושתו כי מחר נמות:

LXX and G. Φάγωμεν καὶ πίωμεν αὔριον γὰρ ἀποθνήσκομεν.

P. .ܢܐܟܠ ܘܢܫܬܐ ܗܒܠ ܕܡܚܪ ܢܡܘܬ

S. .ܢܐܟܠ ܘܢܫܬܐ ܚܕ ܥܡ ܚܕ ܕܡܚܪ ܢܡܘܬ

Gal. iv:27; *Isa.* liv:1.

H. רני עקרה לא ילדה פצחי רנה וצהלי לא־חלה כי־רבים בני־שוממה מבני בעולה:

[1] Westcott and Hort read φιμώσεις, according to ℵ A B^3 of LXX. Tischendorf reads κημώσεις with B* D* F G etc.

[2] S. reads ܕܕܝܫ in Cor.

LXX and G. Εὐφράνθητι στεῖρα ἡ οὐ τίκτουσα ῥῆξον καὶ βόησον ἡ οὐκ ὠδίνουσα ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.

P. ܫܒܚܝ ܥܩܪܬܐ ܕܠܐ ܝܠܕܬ ܦܨܚ ܘܩܪܝ ܕܠܐ ܚܒܠܬ ܣܓܝ ܗܘ ܒܢܝ ܩܪܝܬܐ ܡܢ ܕܐܝܬ ܠܗ ܒܥܠ.

S. ܫܒܚܝ ܥܩܪܬܐ ܕܠܐ ܝܠܕܬ ܐܦ ܩܪܝ ܘܚܕܝ ܘܙܥܩܝ ܕܠܐ ܚܒܠܬ ܣܓܝ ܗܘ ܒܢܝ ܩܪܝܬܐ ܡܢ ܕܐܝܬ ܠܗ ܒܥܠ.

Heb. ii: 13; *Is.* viii: 17, 18.

H. וקויתי לו: הנה אנכי והילדים אשר נתן־לי יהוה:

LXX. Καὶ πεποιθὼς ἔσομαι ἐπ᾽ αὐτῷ, ἰδοὺ ἐγὼ καὶ τὰ παιδία ἃ μοι ἔδωκεν ὁ θεός.[1]

G. Ἐγὼ ἔσομαι πεποιθὼς ἐπ᾽ αὐτῷ . . . ἰδοὺ ἐγὼ καὶ παιδία ἃ μοι ἔδωκεν ὁ θεός.

P. ܗܐ ܐܢܐ ܘܒܢܝ ܕܝܗܒ ܠܝ ܐܠܗܐ ܘܗܘ ܐܡܪ: ܠܝ ܫܒܩ

S. ܗܐ ܐܢܐ ܘܒܢܝ . . . ܕܝܗܒ ܠܝ ܐܠܗܐ ܘܗܘ ܐܡܪ ܠܝ ܫܒܩ

Heb. x: 5—7; ψ xl: 7—9.

H. זבח ומנחה לא חפצת אזנים כרית לי עולה וחטאה לא שאלת: אז אמרתי הנה־באתי במגלת־ספר כתוב עלי: לעשות־רצונך אלהי חפצתי:

LXX and G. Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας σῶμα δὲ κατηρτίσω μοι· ὁλοκαύτωμα καὶ περὶ ἁμαρτίας οὐκ ᾔτησας τότε εἶπον Ἰδοὺ ἥκω ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ τοῦ ποιῆσαι τὸ θελημά σου ὁ θεός μου ἐβουλήθην.[2]

P. and S. ܕܒܚܐ ܘܡܕܡ ܐܝܬ ܠܟ ܠܐ ܨܒܝܬ ܐܕܢ ܦܬܚ

[1] LXX usually renders יהוה by Κύριος.

[2] G. differs slightly, reading ὁλοκαυτώματα (pl.) and ηὐδόκησας for ᾔτησας; also omitting ἐβουλήθην.

ܠ ܗܘ ܕܐܬܐ ܢܐܬܐ ܘܠܐ ܢܫܗܐ ܠܗ

Heb. xiii:6; ψ cxviii:6.

H. יהוה לי לא אירא מה־יעשה לי אדם׃

LXX and G. Κύριος ἐμοὶ βοηθὸς καὶ οὐ φοβηθήσομαι τί ποιήσει μοι ἄνθρωπος.

P. and S. ܡܪܝ ܥܕܪ ܠܝ ܠܐ ܐܕܚܠ ܡܢܐ ܥܒܕ ܠܝ ܒܢܝܫܐ.

From these quotations, thirty-six in all, two important facts concerning the Septuagint are revealed:

I. That the New Testament writers regarded it as of equal ecclesiastical authority with the Hebrew, i. e. as the word of God.

II. That "certain adaptations and combinations[1] of Scripture passed into current Scriptural[2] phraseology".

Such being the use of the Septuagint among church writers of the early part of the first century, let us next consider the attitude displayed toward it by later Christian and Jewish writers.

§ 2. *Quotations from the LXX by later Sacred and Profane writers*

While the Septuagint thus received its ecclesiastical endorsement by Apostolic writers, it was by no means universally recognized as an authority. For not until the Hebrew language had become wholly the language of the learned,[3] did the Septuagint gradually, not through merit but necessity, supplant both the use and, to a large extent, the authority of the Massoretic Text.[4] Much of the animosity on the part

[1] This is of special significance when we remember the power familiar language has over new translations, as illustrated in the popular rejection of the last revised English Version.

[2] Toy, *Quotations in the N. T.* Introduction.

[3] Neubauer, *Studia Biblica* i, p. 39 seq.

[4] "Dark as the Day on which the golden calf was made; for

of the Jews against the Septuagint, at first, was owing to its prevalent use among, and consequently alleged corruption by, the Christians; an antipathy which found its final vent in the new translations by Aquila, Theodotion, Symmachus et al.[1]

a. Septuagint used in temple services

Very early among the Alexandrian Jews the Greek Version was highly esteemed, and in later times was regarded as inspired. Philo holds that inspiration was not limited to any one period. The Septuagint was used in the synagogue services[2] wherever Greek was spoken, and became the medium through which the ancient civilized world became acquainted with the Scriptures. Schürer states[3] that "Wherever Jews were found to be living, there the law and the prophets were read and expounded every Sabbath, and the religious ordinances observed. *The language employed in public worship was, as a rule, undoubtedly the Greek*".[4] Furthermore, since the use of Hebrew was only compulsory in certain passages, as the priestly benediction for example, it must have been considered legitimate to read the Scriptures in the Synagogue service in some other language—as the Greek. Kautzsch has shown[5] the improbability of any simul-

the law cannot be translated with impunity" (Massekhet Sopherim i, p. 11) is the characterization of the birth-day of a translation destined so largely to supercede its inspired original.

[1] For accounts of the origin etc. of the Sept. see Appendix iii.

[2] Buhl, *Old Testament Canon*, p. 15.

[3] *The Jewish People in the Time of Christ*, II:ii, p. 283.

[4] As opposed to this view, see Lightfoot, *Horae Hebraicae in Epis I. ad Cor.* Addenda ad Cap. xiv (Opp. ii:933—940) with which cf. Hody, *De Bibliorum textibus originalibus*, pp. 224—228 (in answer to Lightfoot); also Waehner, *Antiquitates Ebraeorum*, § 253, Frankel, *Vorstudien zu der LXX*, p. 56.

[5] *De Veteris Testamenti locis a Paulo Apostolo allegatis*, Lips. 1869.

taneous use of the Hebrew and Greek Text, by demonstrating that the Apostle Paul was only familiar with the Greek translation of the Old Testament. That the Greek Version only was used is public worship is further corroborated by several of the Church Fathers as Justin,[1] ἔμειναν αἱ βίβλοι καὶ παρ' Αἰγυπτίοις μέχρι τοῦ δεῦρυ καὶ πανταχοῦ παρὰ πᾶσίν εἰσιν Ἰουδαίοις, οἳ καὶ ἀναγινώσκοντες οὐ συνιᾶσι τὰ εἰρημένα—with which compare further the statement of Tertullian:[2] Hodie apud Serapeum Ptolemaei bibliothecae cum ipsis Hebraicis litteris exhibentur. Sed et Judaei palam lectitant. Vectigalis libertas; vulgo aditur sabbatis omnibus. The statement is also made[3] Εἰ δέ τις φάσκοι .... μὴ ἡμῖν τὰς βίβλους ταύτας ἀλλὰ Ἰουδαίοις προσήκειν διὰ τὸ ἔτι καὶ νῦν ἐν ταῖς συναγωγαῖς[4] αὐτῶν σώζεσθαι κ. τ. λ. In all these passages the Greek translation of the Old Testament is expressly referred to. In Palestine the Septuagint was by no means so highly esteemed; yet even here an exception must be made in favor of the LXX Psalter, which "was held in high esteem and used in the temple service".[5] Traces of its use in the Temple are still discernible in some of the subscriptions of the Psalms selected to be read on the several days of the week.[6] Gradually, however, the other books came into requisition; until at the time of the dispersion, all the several translations had

[1] *Apolog.* i:31.

[2] cf. *Dial. c. Tryph.* c. lxxii. with Tertullian *Apolog.* c. xviii.

[3] Pseudo-Justin, *Coh. ad Graec.* c. xiii. (Third Cent. A. D.).

[4] On the preserving of the Scriptures in the Synagogues, cf. Josephus, *Antiquities*, xvi:6, 2, and Chrysost. *Orat. adv. Jud.* i:5.

[5] Buhl, *Old Testament Canon*, p. 15.

[6] ψ xxiv; ψ xlviii; ψ xciii; ψ xciv.

been combined into a whole and recognised by the Jews as their text of Scripture.[1]

b[1]. Josephus and the Septuagint[2]

A still higher tribute to the literary value of the Septuagint than its somewhat compulsory use in the Synagogues, is paid by the historian Josephus, who freely consults and quotes it in his great work, The History of the Jews. A native of Palestine, when still very young, Josephus had acquired a profound knowledge of Hebrew Law and Rabbinical Literature[3]; and in addition was so well versed in Greek, as to be counted among the classic writers in that language. St. Jerome styles him the "Graecus Livius", and Niebuhr pronounces him to be a Greek writer of singular purity.[4] As an historian he is not entirely accurate; but of especial significance is the fact that in compiling his History, notwithstanding his perfect familiarity with the Hebrew, he made extensive use of the Septuagint.[5] This is confirmed by the fact that he uses certain portions of Ezra and Esther which do not appear in the Hebrew text. Thus, for example, Ezra ch. iii—v:6 belongs solely to the Greek revision of the book[6]; and relates how Zerubbabel obtains the favor of Darius, and receives from him permission for the exiles' return. This stands in direct opposition to the rest of the narrative; for after the times of Darius (iii—v:6) Cyrus is subsequently mentioned (v. 7—70). Thus history is inverted, since first we have Artaxerxes (ii, 15—25), then Darius and Cyrus, and finally Zerubbabel who

[1] Schürer, *The Jewish People in the Time of Christ*, II, iii, p. 163.

[2] *Josephus und LXX*, *ZAW.* 1890. 242; also Jacob, *Das Buch Esther bei den LXX*, ibid. p. 280.

[3] Schürer, *History of the Jews in the Time of Christ*, I, i, p. 85 seq.

[4] *Anc. Hist.* iii, p. 455.

[5] Schürer, Ibid., Div. ii, vol. iii, p. 179. [6] Ibid., p. 179.

having obtained permission from Darius for the exiles to return, goes back with them in the time of Cyrus. From this it is quite evident that Josephus used the Septuagint Version of Ezra, interpolating ch. iii—v, 6 from another source.[1]

From Esther he quotes[2] Ch. ii:21—23 which reads quite differently from the Hebrew.[3] Καὶ ἐλυπήθησαν οἱ δύο εὐνοῦχοι τοῦ βασιλέως οἱ ἀρχισωματοφύλακες ὅτι προήχθη Μαρδοχαῖος καὶ ἐζήτουν ἀποκτεῖναι Ἀρταξέρξην τὸν βασιλέα καὶ ἐδηλώθη Μαρδοχαίῳ ὁ λόγος καὶ ἐσήμανεν Ἐσθὴρ καὶ αὐτὴ ἐνεφάνισεν τῷ βασιλεῖ τὰ τῆς ἐπιβουλῆς· ὁ δὲ βασιλεὺς ἤτασεν τοὺς δύο εὐνούχους καὶ ἐκρέμασεν αὐτοὺς καὶ προσέταξεν ὁ βασιλεὺς καταχωρίσαι εἰς μνημόσυνον ἐν τῇ βασιλικῇ βιβλιοθήκῃ ὑπὲρ τῆς εὐνοίας Μαρδοχαίου ἐν ἐγκωμίῳ.

b[2]. Other Jewish historians

Among other Jewish historians who chronologically precede Josephus, but whose works are of less importance, may be mentioned Demetrius, a Jewish Hellenist who compiled a short history of Israel. His work was intitled περὶ τῶν ἐν τῇ Ἰουδαίᾳ βασιλέων, and is chiefly of importance in the present connection because of his undisputed use of the Septuagint[4]; which fact must place the origin of that Version early

[1] cf. Keil, *Einleitung*, 3rd ed., p. 704 seq.

[2] Ant. xi, 1—5; cf. Schürer, *The Jewish People etc.* Div. ii vol iii, p. 179.

[3] The Hebrew reads: בימים ההם ומרדכי ישב בשער־המלך קצף בגתן ותרש שני־סריסי המלך משמרי הסף ויבקשו לשלח יד במלך אחשורש ויודע הדבר למרדכי ויגד לאסתר המלכה ותאמר אסתר למלך בשם מרדכי ויבקש הדבר וימצא ויתלו שניהם על־עץ ויכתב בספר דברי הימים לפני המלך׃

[4] Hody, *De biblior. textibus*, p. 107; Bloch, *Die Quellen des Flavius Josephus* (1879), p. 56, seq.

in the second century B. C. That the works of Demetrius were consulted, if not quoted, by Josephus is pretty certain; though Josephus confounded him[2] with Demetrius Phalerus.[1] One other historian must here be mentioned, Aristeus[2], of whose works nothing is known excepting a fragment on Job of which he is the author. Aristeus affirms that Ιωβ is identical with Ἰωβαβ Gen. xxxvi: 33, and that he is therefore a grandson of Esau. There is no doubt that Aristeus made use of the LXX in his translation of Job; and it is a noteworthy fact that in the supplement to Job in the LXX, the personal affairs of Job are recounted exactly after the manner of Aristeus.[3]

c. Philo and the Septuagint

The works of Philo abound with quotations from the Septuagint, which so nearly correspond to our present text as to make it certain that that version was used. Thus Gen. i: 31 LXX. Καὶ εἶδεν ὁ θεὸς τὰ πάντα ὅσα ἐποίησε καὶ ἰδοὺ καλὰ λίαν. Philo[4] εἶδεν ὁ θεὸς τὰ πάντα ὅσα ἐποίησεν καὶ ἰδοὺ ἀγαθὰ σφόδρα.[5] Gen. ii: 1 Καὶ συνετελέσθησαν ὁ οὐρανὸς καὶ ἡ γῆ καὶ πᾶς ὁ κόσμος αὐτῶν. Philo. Καὶ ἐτελέσθησαν οἱ οὐρανοὶ καὶ ἡ γῆ καὶ πᾶς ὁ κόσμος αὐτῶν. But more interesting yet in the present connection are his quotations from the Psalms. ψ xxxvi: 4 in *De Plantatione Noe* 7 (i: 335)

[1] Freudenthal, *Alexander Polyhistor*, p. 170, note; Müller, *Fragm.* ii: 369[a].

[2] Schürer, *The Jewish People in the Time of Christ*, II. iii: 200—208.

[3] Freudenthal, *Alexander Polyhistor*, pp. 136—143 and 231.

[4] *Quis rer. divin. heres* 32 (i, 495). On the quotations of Philo et al. from the LXX, see Hatch, *Essays in Biblical Greek*, Oxford 1889. "Early quotations from the LXX", p. 131 seq.

[5] σφόδρα is the reading of Aquila and Symmachus.

and *De Somniis*[1] ii: 37 (: 690) καταστύφησαν τοῦ Κύριου καὶ δώσεί σοι τὰ αἰτήματα τῆς καρδίας σου. Also ψ lxxiv: 5[2] εἶπα τοῖς παρανομοῦσιν μὴ παρανομεῖν καὶ τοῖς ἁμαρτάνουσιν. Μὴ ὑψοῦτε κέρας; ψ lxxix: 5[3] Κύριε ὁ θεὸς τῶν δυνάμεων ἕως πότε ἐργίζῃ ἐπὶ τὴν προσευχὴν τοῦ δούλου σοι; ψ c: 1[4] Ἔλεος καὶ κρίσιν ᾄσομαί σοι Κύριε. Sometimes there are variants; but these are unimportant[5]. For example, ψ xlv: 5 τοῦ ποταμοῦ τὰ ὁρμήματα εὐφραίνουσι τὴν πόλιν τοῦ θεου. Philo quotes[6] τὸ ὅρμημα τοῦ ποταμοῦ εὐφραίνει. Many other quotations might be given[7]; but these suffice to show the relation of Philo to the LXX; his entire dependence upon it being proven by the frequency and accuracy of his quotations.

d. Early Church Fathers and the Septuagint

Among the early Church Fathers whose works abound with Septuagint quotations, may be mentioned chiefly Clement of Rome, Barnabas and Justin Martyr. Thus Clement quotes ψ xxxi: 1, 2 (in C. 50) μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι καὶ ὧν ἐπεκαλύφθησαν αἱ ἁμαρτίαι, μακάριος ἀνὴρ οὗ μὴ λογίσηται Κύριος ἁμαρτίαν οὐδέ ἐστιν ἐν τῷ στόματι αὐτοῦ δόλος[8]. Also ψ lxii: 5 οὕτως εὐλογήσω σε ἐν τῇ ζωῇ μου ἐν τῷ ὀνοματί σου ἀρῶ σὰς χεῖρός μου. Hatch[9] says: "The general fidelity of Clement to the text of the LXX is sometimes shown

[1] Schürer, *The Jewish People etc.* Div. ii, vol. iii, p. 337.

[2] *Quot Deus immut.* 17 (i, 284).

[3] *De Migrat. Abraham* 28 (i, 460); Schürer, *ibid* Div ii, vol. iii, p. 335.

[4] *Quot Deus immut.* 16 (i, 284).

[5] Hatch, *Essays in Biblical Greek,* p. 172.

[6] *De Somniis* ii: 38 (i, 691). [7] Hatch, *ibid.*, p. 174.

[8] Clement reads οὐ οὐ μὴ λογίσηται, as $\aleph^{ca}R^{a}$.

[9] *Ibid.*, p. 176.

by his reproduction of its mistranslation. For example in ψ 50 (51) 8 the Hebrew clearly means (as it is translated in the English Revised Version) 'Behold thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom', but the LXX, which is followed by Clement c. 18, 6, translates בטחות by τὰ ἄδηλα and destroys the parallelism of the verse by joining it to the second member, viz., ἰδοὺ γὰρ ἀλήθειαν ἠγάπησας τὰ ἄδηλα καὶ τὰ κρύφια τῆς σοφίας σου ἐδήλωσάς μοι." Clement also has many quotations from Isaiah, which are for the most part faithful reproductions of the LXX text.[1]

Equally numerous and faithful are the quotations of Barnabas 1, 9; ψ i:5 (in c. ii) διὰ τοῦτο οὐκ ἀναστήσονται (οἱ) ἀσεβεῖς ἐν κρίσει οὐδὲ ἁμαρτωλοὶ ἐν βουλῇ δικαίων. ψ xxii:17 ὅτι ἐκύκλωσάν με κύνες πολλοὶ συναγωγὴ πονηρευομένων περιέσχον με ὤρυξαν χεῖράς μου καὶ πόδας. Barnabas' quotations from Isaiah exist with such variations as are found in known Mss. of the LXX.[2]

The Text of Justin Martyr rests practically upon only one Ms., the Cod. Paris 450, (A. D. 1364). From this there is a copy known as Codex Claromontanus, now in the Middlehill collection at Cheltenham[3]; also two Mss. containing fragments of Justin's works, one in the Vatican Library[4], and the other in the National Library at Paris[5]. Therefore the longer quotations in the Paris Ms. of Justin are untrustworthy; since the scribe

[1] cf. Is. i:16—20; xxix:13; lii; lx:17; see Hatch, *Essays in Biblical Greek*, p. 177—179.

[2] *Ibid.*, p. 182, where other examples are given.

[3] See Harnack, *Die Ueberlieferung d. griech. Apolog. d. II. Jahrh. in der alten Kirche u. im Mittelalter* in the *Stud. und Untersuch. z. Gesch. d. altchrist. Lit.* Bd. I, Leipzig 1882; cf. Hatch, *Essays in Biblical Greek*, p. 187.

[4] Cod. Ottobonianus. [5] Cod. Supplem. Gr. 190.

copied them for himself from some other Ms.[1] But the shorter quotations form an integral part of Justin's own text e. g.:— ψ xxi:3 τὴν ἐπιθυμίαν τῆς ψυχῆς αὐτοῦ ἔδωκας αὐτῷ καὶ τὴν δέησιν τῶν χειλέων αὐτοῦ οὐκ ἐστέρησας αὐτόν[2]. Also ψ xxiv:7 ἄρατε πύλας οἱ ἄρχοντες ὑμῶν καὶ ἐπάρθητε πύλαι αἰώνιοι καὶ εἰσελεύσεται (Justin ἵνα εἰσέλθῃ) ὁ βασιλεὺς τῆς δόξης[3]; ψ lxxxi:7 ὑμεῖς δὲ ἄν ὡς ἄνθρωποι ἀποθνήσκετε καὶ ὡς εἷς τῶν ἀρχόντων πίπτετε.[4] As would be expected from the character of Justin's writings, dealing chiefly in controversions concerning Messianic prophecy, the quotations are most numerous in the Book of Isaiah, and are very valuable for purposes of textual criticism.[5]

From this survey of the attitude of Jewish and Christian writers toward the Septuagint, two facts are plainly revealed.

I. That the Septuagint was used by the *Jews* in temple worship, and by *Jewish historians* and writers in preference to the Hebrew.

II. That the Septuagint was freely quoted by New Testament and later *Christian writers*; and finally adopted by the Early *Christian Church* as their standard Scripture text.

§ 3. *Characteristics of the Septuagint Psalter*

In general it must be said of the Greek Version of the Psalter that it is not a free translation. Luther's characterization of the whole translation, while in general too severe, yet applies with considerable justice to the Psalms. "The Seventy Greek translators have so translated the Hebrew Bible into the Greek language as to show themselves inexperienced in, and unacquainted with, the Hebrew. Their translation is very

[1] *Ibid.* 189—190. [2] *Tryph.* 98 and 99.
[3] *Tryph.* 85, Apol. 1151. [4] *Tryph.* 124.
[5] Hatch, *Essays in Biblical Greek*, p. 197 seq.

trifling and absurd, for they have disdained to speak the letters, words and style". This last is an excellent summary of three noticeable characteristics of the Septuagint, viz—a tendency to mistake and interchange letters, to misinterpret words, and to alter the construction of sentences. In considering the following main characteristics of the Septuagint Psalter, those of the P^{e}šittâ already noted[1] must be borne in mind, in order that resemblances may be noted and differences marked.[2]

As was the case with the P^{e}šittâ, several peculiarities of the Greek can be directly traced to the extensive use of the Psalter for liturgical purposes. For this reason the name of God is frequently supplied, both in the vocative (Κύριε) to make the prayer a more direct appeal to God, and in the nominative (Κύριος or ὁ θεός) to lend additional sacredness to the passage. Examples of instances where the word Κύριε is added are:—ψ v:6, 12; ψ vii:7; ψ xxiv:21; ψ xxx:23; ψ xxxiv:18; ψ xliii:24; ψ xlvii:12; ψ l:17, 20; ψ liv:24; ψ lxxxiii:6; ψ lxxxiv:8; ψ lxxxvii:2; ψ xciii:19; ψ ciii:1; ψ cxviii:85, 93, 94, 97, 169; ψ cxxxviii:13; ψ cxli:8; ψ cxlii:8. Instances where Κύριος and θεός are supplied are:—ψ ii:6, 12; ψ iii:8; ψ xli:6; ψ lv:8; ψ lxvii:12, 34; ψ xcvii:1; ψ cii:11; ψ cxiv:5. Very seldom, however, is the name omitted; a few examples are: ψ xxv:6; ψ xli:3; ψ lxvii:21; ψ lxviii:7, 30; ψ lxxii:28; ψ lxxxix:2; ψ xci:10; ψ cxii:1.

Similarly to the Syriac حل, the word πάντες is frequently supplied: ψ ii:10 שפטי] πάντες οἱ κρίνοντες; ψ xxiv:1 וישבי] πάντες οἱ κατοικοῦντες; ψ xxxv:5 על־דרך] πάσῃ ὁδῷ; v 13 פעלי] πάντες οἱ ἐργαζόμενοι (cf. ψ lii:5); ψ lxi:9 עם] πᾶσα συναγωγὴ λαοῦ; ψ xcviii:3 יודו שמך] ἐξομολογησάσθωσαν

[1] Ch II, § 3, p. 28.

[2] In referring to the Greek Psalms, I have used the LXX enumeration.

πάντες; ψ ciii: 20 מלאכיו] πάντες οἱ ἄγγελοι αὐτοῦ. The Hebrew תמיד is also sometimes rendered by διὰ παντός, e. g. ψ xviii: 15; where the word is supplied; also ψ xxxix: 17 אהבי תשועתך] οἱ ἀγαπῶντες τὸ σωτήριόν σου διὰ παντός; ψ cxviii: 119 אהבתי עדתיך] ἠγάπησα τὰ μαρτύριά σου διὰ παντός. In other forms of πας, ψ cxviii: 64 הארץ] πᾶσα ἡ γῆ; ψ cxxxviii: 2 בנתה לרעי] σου συνῆκας πάντας τοὺς διαλογισμούς μου; ψ cxxxvii: 4 כי שמעו אמרי] ὅτι ἤκουσαν πάντα τὰ ῥήματα.

Again like the Pᵉšiṭṭâ, personal pronouns are frequently supplied both in the singular and plural; which, while not materially changing the sense of the passage, change a general prayer into a particular petition, enabling the individual to personally appropriate the words of the Psalmist, and clothing them with additional meaning and sacredness e. g.; ψ iii: 3 באלהים] ἐν θεῷ αὐτοῦ; ψ xi: 2 הושיעה] σῶσόν με; ψ xvi: 1 צדק] τῆς δικαιοσύνης μου; V. 13 קדמה] πρόφθασον αὐτούς; V. 14 בחיים] ἐν τῇ ζωῇ αὐτῶν; ψ xvii: 31 האל] ὁ θεός μου; ψ xxi: 25 שמע] εἰσήκουσέν μου; ψ xxvi: 5 רעה] κακῶν μου; ψ xxxvii: 20 עצמו κεκρατίωνται ὑπὲρ ἐμέ; ψ xxxviii: 10 עשיתה] ποιήσας με; ψ xlii: 5 אלהים] ὁ θεός μου; ψ xlix: 7 ואדברה] καὶ λαλήσω σοι; ψ lviii: 11 אלהים] ὁ θεός μου; ψ lxii: 7 באשמרות] ἐν τῷ ὄρθρῳ μου; ψ lxxvi: 14, 15 אלהים] ὁ θεὸς ἡμῶν; ψ lxxvii: 38 און] ταῖς ἁμαρτίαις αὐτῶν; ψ xxii: 6; ψ xlvi: 7; ψ lxxx: 8; ψ lxxxiv: 9; ψ xcv: 9; ψ cvi: 20; ψ cxii: 1; ψ cxiii: 20; ψ cxvii: 16; ψ cxviii: 58; ψ cxxv: 6; ψ cxxxiii: 1; ψ cxxxviii: 7; ψ cxl: 9. Occasionally the pronoun referrs to God; ψ xxi: 3 אקרא] κεκράξομαι . . . πρὸς σέ; ψ xxviii: 2 בהדרת־קדש] ἐν αὐλῇ ἁγίᾳ αὐτοῦ; ψ lxiii: 2 קולי] ἐν τῷ δέεσθαί με πρὸς σέ; ψ lxxiii: 23 תמיד] διὰ παντὸς πρὸς σέ; ψ cxvii: 28 אלהי] θεός μου εἶ σύ. Less frequent is the omission of a pronoun; but examples are not so rare as in the Pᵉšiṭṭâ: ψ v: 12 ויעלצו בך] ἀγαλλιάσονται; ψ xii: 4 עיני] τοὺς ὀφθαλμούς; ψ xxxi: 5 אודיעך] ἐγνώρισα; ψ xxxiv: 22 אדני]

Κύριε; ψ xl : 13 עונתי] ἀκακίαν; ψ xlii : 2 אלהי] ὁ θεός; ψ lxvii : 29 אלהיך] θεός; ψ lxviii : 14 ענני] ἐπάκουσον; ψ lxx : 16 אדני] Κυρίου; ψ lxxii : 2 רגלי] οἱ πόδες; ψ lxxxviii : 19 מגנני] ἀντίλημψις; ψ xc : 3 יצילך] ῥύσεται; ψ xciv : 9 נסוני . . . בחנוני] ἐπείρασαν . . . ἐδοκίμασαν (אᶜᵃT + με); ψ cv : 34 אמר יהוה להם] εἶπεν Κύριος; V. 44 ויזכר להם] καὶ ἐμνήσθη; ψ cix : 2 עוך] δυνάμεως; ψ cxviii : 79 וישובו־לי] ἐπιστρεψάτωσαν; V. 88 חיני] ζήσομαι; V. 173 לעזרני] τοῦ σῶσαι; ψ cxxxviii : 20 ימרוך] ἔρεις.

Just as in the Pᵉšiṭṭâ, words and sometimes sentences are added in the Septuagint with a view to amplifying or explaining the original meaning. In this case, likewise, it may easily be conceived that the concise, often abrupt and eliptical expressions of the Hebrew, would grate harshly on the critical ear of the Greek, a perfect metre or rhythm requiring additional syllables. Some such explanation seems to be required, since the additions are not contained in the Targum. Thus ψ i : 4 אשר־תדפנו] + ἀπὸ προσώπου τῆς γῆς; ψ vii : 12 אלהים שופט צדיק] + καὶ ἰσχυρὸς καὶ μακρόθυμος; ψ xiii : 5 פחדו פחד] + οὗ οὐκ ἦν φόβος; ψ xxiii : 4 נשבע למרמה] + τῷ πλησίον αὐτοῦ; ψ xxx : 2 פלטני] + καὶ ἐξελοῦ με; ψ xxxii : 10 מחשבות עמים] + καὶ ἀθετεῖ βουλὰς ἀρχόντων; ψ xxxvi : 20 ואיבי יהוה] + ἅμα τῷ δοξασθῆναι αὐτοὺς καὶ ὑψωθῆναι; V. 36 ולא נמצא] + ὁ τόπος αὐτοῦ; ψ xl : 2 אל־דל] + καὶ πένητα; ψ lv : 3 כל־היום] + ἀπὸ ὕψους ἡμέρας; ψ lxvii : 34 לרכב] ψάλατε τῷ θεῷ τῷ ἐπιβεβηκότι; ψ lxx : 21 קדוש ישראל] + καὶ ἐκ τῶν ἀβύσσων πάλιν ἀνήγαγές με; ψ xciv : 4 אשר בידו] ὅτι οὐκ ἀπώσεται Κύριος τὸν λαὸν αὐτοῦ; ψ cvii : 2 נכון לבי אלהים] + ἑτοίμη ἡ καρδία μου; ψ cxviii : 103 מדבש] + καὶ κηρίον; ψ cxxxvii : 1 אודך בכל־לבי] + ὅτι ἤκουσας τὰ ῥήματα τοῦ στόματός μου.

Very frequently a Hebrew singular is translated by a plural. This is especially true of words which have a collective signification, as דבר, אמרה and יד. But instances are not as fre-

quent as in the Pᵉšiṭṭâ; ψ xvi:6 אמרתי] τῶν ῥημάτων μου; ψ xxi:17 ידי ורגלי] χεῖράς μου καὶ πόδας; ψ xxx:9 ביד] εἰς χεῖρας; ψ xxxi:1 פשע] αἱ ἀνομίαι; ψ lxxi:14 מחמס] ἐξ ἀδικίας; V. 15 ויתפלל] προσεύξονται; ψ lxxvi:3 ידי] ταῖς χερσίν μου; ψ cxviii:172 אמרתך] τὰ λόγια (א^{ca} R T); ψ cxix:2 משפת־שקר] χειλέων ἀδίκων. Very seldom do we find a Hebrew plural rendered by a Greek singular; ψ lxv:9 נפשנו] τὴν ψυχήν μου; ψ lxvii:15 מלכים] βασιλεὺς τῶν δυναμῶν.

Unlike the Pᵉšiṭṭâ, the Septuagint is guilty of no errors which may be ascribed to ignorance. Real lexicographical errors are never found; although some words are curiously interpreted. Thus אלהים, when the context would demand its translation as a plural οἱ θεοί, the LXX, unwilling to commit itself to an even apparent concession to polytheism, avoided the difficulty by translating ἄγγελλοι; cf. ψ viii:6; ψ xcv:7; ψ cxxxviii:1. So also the word צלמות is fancifully derived from צֶלֶם מוּת, and rendered σκία θανάτου, an example which all other translations have followed[1]; cf. ψ xxii:4; ψ xliii:19; ψ cvi:10; ψ cvi:14. על־פני is usually rendered simply by ἐνώπιον; and the particle את is more often translated as a preposition by σύν, than as a sign of the accusative. It is difficult to affirm with any certainty that the LXX ever errs in its rendering of the Hebrew tenses, for to lay down any invariable rule for translation is impossible.[2] Generally speaking, the Hebrew perfect is translated by the Greek Aorist, as in ψ i:1 הלך ׳ ׳ עמד ׳ ׳ ישב] ἐπορεύθη . . . ἔστη . . . ἐκάθισεν; the Imperfect by the future, ψ i:2 יהגה] μελετήσει; and the Imperative mood frequently by the

[1] More probably the word should be read צַלְמוּת; cf. Arab. ظلمة or ظلمات as *Qu'rân* Sur. ii:v 19, signifying "intense darkness".

[2] Driver, "*A Treatise on the Use of the Tenses in Hebrew*", p. vi—vii.

Aorist, ψ xv: 11 תודעני] ἐγνώρισάς μοι, but there are many exceptions.[1]

Grammatical errors, however, are not infrequent, e. g. ψ xxi: 22 עניתני] τὴν ταπείνωσίν μου; ψ cxviii: 133 ואל תשלט] καὶ μὴ κατακυριευσάτω (Syr. ܘܠܐ ܬܫܠܛ); ψ cix: 6 רבה] πολλῶν; ψ xcvi: 6 הוד] ἐξομολόγησις. Only once is a negative sentence changed into an affirmative, ψ civ: 28 ולא־מרו את־דבריו] καὶ παρεπίκραναν τοὺς λόγους αὐτοῦ. The reason for this change was probably the wish to secure historic accuracy; since the statement of the Hebrew does not agree with tradition. (Cf. Ex. x: 21.) Possibly for לא the reading should be לו; but the construction would hardly bear such a change. In many Psalms the concluding הללויה is removed to the beginnig of the following Psalm, as ψ cxiii; ψ cxlv—cxlix.

Frequently also the LXX is guilty of carelessness. ψ iv: 3 כבדי לכלמה] βαρυκάρδιοι ἵνα τί = כבדי לב למה; ψ xliii: 5 אלהים צוה] ὁ θεός μου ὁ ἐντελλόμενος = אלהי מצוה; ψ lvii: 12 שפטים] ὁ θεὸς κρίνων αὐτοὺς = שפטם; ψ ciii: 17 ברושים] ἡγεῖται αὐτῶν = בראשם; ψ cv: 7 עליים] ἀναβαίνοντες = עלים. But more frequent instances of evident carelessness are where a י has been mistaken for ו, and vice-versa. Still, even here it must be remembered that the introduction of the vowel letters in the middle of the word belongs to comparatively recent times, often depending upon the mere volition of the scribes. Also at the end of a word, the vowel letters י, ו, ה, א were frequently not written[2]. Furthermore, according to Lagarde[3], the same is likewise true of the two letters ם, ת; their omission being simply marked by the

[1] Baethgen, *Jahrbücher für Protestantische Theologie* No. 4, 1882, p. 593, seq.

[2] Chwolson, *The quiescent letters* הוי; *Hebraica*, vi, p. 89—108.

[3] *Anmerkungen zur griechischen Uebersetzung der Proverbien*, p. 4.

diacritical[1] sign (ׄ). In the same manner, that which seems to be carelessness on the part of the Septuagint in exchanging the ו and ׄ, may in fact have been a simple matter of exegesis. Thus ψ ii : 6 נסכתי מלכי] κατεστάθην βασιλεὺς ὑπ' αὐτοῦ = נסכתי מלכו; ψ xv : 3 כל חפצי] πάντα τὰ θελήματα αὐτοῦ = כל־חפצו; ψ xvi : 11 אשורנו] ἐκβαλόντες με = אשורני; V. 12 דמינו] ὑπέλαβόν με = דמוני; ψ xxi : 30 ונפשו לא חיה] καὶ ἡ ψυχή μου αὐτῷ ζῇ = ונפשי לו חיה; ψ xxxiv : 19 יקרצו עין] καὶ διανεύοντες ὀφθαλμοῖς = יקרצי עין; ψ xxxv : 2 בקרב לבי] ἐν ἑαυτῷ = בקרב לבו; ψ xxxvii : 12 [נגעי ἤγγισαν = נגעו; ψ xlv : 5 קדש משכני] ἡγίασε τὸ σκήνωμα αὐτοῦ = קדש משכנו; ψ lxiii : 7 וקרב] προσελεύσεται = יקרב (following the general rule of an impferfect by a future); ψ lxxii : 10 עמו] ὁ λαός μου = עמי; ibid. ומי מלא] καὶ ἡμέραι πλήρεις = ימי מלא (possibly here a ׄ was simply omitted); ψ lxxxix : 16 יראה] καὶ ἴδε = וראה; ψ cviii : 28 קמו] οἱ ἐπανιστάμενοί μοι = קמי; ψ cxviii : 3 פעלו עולה] οἱ ἐργαζόμενοι τὴν ἀνομίαν = פעלי עולה; ψ cxliii : 15 אשרי] ἐμακάρισαν = אשרו; ψ cxliv : 5 ודברי λαλήσουσι = ידברו.

In the Septuagint, as in the Pᵉšiṭṭâ, there are instances where several words connected by the simple copula are inverted. ψ lxxii : 26 שארי ולבבי] ἐξέλιπεν ἡ καρδία μοῦ καὶ ἡ σάρξ μου; ψ lxxxi : 3 פלטו־דל ואביון] κρίνατε ὀρφανὸν καὶ πτωχόν; ψ xciii : 6 אלמנה וגר יהרגו ויתומים ירצחו] χήραν καὶ ὀρφανὸν ἀπέκτειναν καὶ προσήλυτον ἐφόνευσαν; ψ xcv : 6 הוד־והדר לפניו עז ותפארת במקדשו] ἐξομολόγησις καὶ ὡραιότης ἐνώπιον αὐτοῦ ἁγιωσύνη καὶ μεγαλοπρέπεια ἐν τῷ ἁγιάσματι αὐτοῦ; ψ lxxxix : 10 עמל ואון] κόπος καὶ πόνος; ψ lxviii : 23 ולשלומים למוקש] καὶ εἰς ἀνταπόδοσιν καὶ σκάνδαλον; ψ xxxiv : 2 מגן וצנה] ὅπλου καὶ θυρεοῦ; V. 3 חנית וסגר] ῥομφαίαν καὶ σύνκλεισον.

The Septuagint's renderings of the tropes applied to God

[1] Driver, *Notes on the Hebrew Text of Samuel*, p. lxix.

are rather paraphrases than translations, with the single exception of צור which is regularly translated by ὁ θεός.[1] ψ xvii : 31, 46; ψ xxvi : 5; ψ xxviii : 1; ψ xxx : 2; ψ lx : 2; ψ lxi : 2, 7; ψ lxxxvii : 15; ψ lxxxvii : 20, 35; ψ lxxx : 16; ψ lxxxviii : 26; ψ xci : 15, 22; ψ xciv : 1; ψ civ : 41; ψ cxiii : 8. סלעי ומצודתי is rendered by στερέωμά μου καὶ καταφυγή μου ψ xvii : 2; ψ xxx : 3; ψ lxx : 3; ψ xc : 2; ψ xliii : 2. When occurring alone, סלע is translated πέτραν, ψ xxxix : 3; ψ lxxvii : 16; ψ ciii : 18; ἀντιλήμπτωρ ψ xli : 10; מגני by ὑπερασπιστής μου, ψ xxvii : 7; ψ xxxii : 20; ψ lviii : 11; ψ lxxxiii : 9; ψ cxiv : 9, 10, 11; ψ cxviii : 114; ψ cxliii : 2.

Such are the principle characteristics of the Septuagint Psalter. While there are places which are far from agreeing with our present Massoretic text, the version as a whole must be pronounced to be a fairly literal one; too idiomatic to be slavishly so, too faithful to its archetype to in any way resemble a paraphrase. Furthermore, the Pᵉšiṭṭà and Septuagint have been found to have many characteristics in common.

[1] Wiegand (*Zeit. Alttest. Wissensch.* x : 1, cf. *Academy*, Aug. 23, 1890) points out that the name of the God Zur is met with in the O. T. The existence of this God is verified by a proper name which occurs in one of the Babylonian Contract Tablets, published by Dr. Strassmaier. There, one of the witnesses to a deed dated in the fourteenth year of Nabonidus, is called Zur-natanu, the son of Addu-Lagummu. The word Zur is preceded by the determinative for divinity (𒀭), showing that it is the name of a God. As the form "natanu" is Syrian or Hebrew, the Assyrian being nadanu, it is clear that Zur must be a deity of Syrian or Palestinian origin. (A. H. Sayce) cf. also *ZAW*, 1890, p. 85—92 where from the LXX φυλαξ (22 : 3, 47; 23 : 3 and Theod. in Dt. 32 : 31, 37), צור is referred to √נצר.

§ 4. *Summary of Part I—The external evidence of a LXX influence upon the Pᵉšiṭṭâ Psalter*

Before proceeding to any investigation concerning the internal evidence of a Septuagint influence upon the Pᵉšiṭṭâ Psalter, let us first briefly summarize the external evidence already obtained.

I.

The origin of the Pᵉšiṭṭâ, as attested by the ablest scholars, was not later than the early part of the Second Century A. D. and may have been as early as the beginning of the first; a few facts point to an even earlier date.

II.

The authors of this version were probably Jewish-Christians, who finding Hebrew and Aramaic unintelligible to the masses, desired a translation in the Syriac vernacular: their motive being rather to secure a readable translation of the Scriptures than a critical version.

III.

While the general character of the Pᵉšiṭṭâ Psalter is in the main that of a slavishly literal translation, it yet bears many characteristics in common with the Septuagint. These characteristics further suggest that the translators were not perfectly familiar with the Hebrew. For this reason, it is possible that other translations, such as the Greek and the Aramaic, were at times called into requisition.

IV.

The principle version of the Scriptures at that period was the Septuagint, whose high literary and ecclesiastical standing is well attested by its universal use among sacred and profane Jewish and Christian writers, as well as in the synagogues and churches.

V.

Because of the authority it thus enjoyed, certain expressions and phrases of the Septuagint passed into current use.

VI.

The whole weight, therefore, of external evidence is on the side of a strong antecedent probability that the Septuagint was consulted by the Syriac translators.

Whether indisputable traces of this influence, as well as the method and extent of its exercise, can be discerned or not, can only be ascertained by a careful comparison of the Greek and Syriac variants from the Massoretic text. These must be compared not only with each other, but with the Aramaic Targum. This latter comparison will help us to decide whether or not both versions are simply following a common tradition.

PART II

THE INTERNAL EVIDENCE OF A SEPTUAGINT INFLUENCE UPON THE PEŠIṬṬÂ PSALTER

Chapter IV

TEXTS AND TEXT-CRITICISM

§ 1. *The superscription of the Psalms*

Before proceeding further, a word or two must be said by way of explanation of the fact that the Psalm Superscriptions have been wholly disregarded in the present investigation. As has before been intimated,[1] while there is no doubt concerning the antiquity of the titles of the Psalms, there is considerable dispute concerning their authenticity. A comparison with other literature offers no explanation as to the real significance of these superscriptions. True, Oriental poets usually prefix a title to their songs,[2] but even imagination can trace no resemblance between the instances found in Arabic poetry, for example, and the Hebrew inscriptions of the Psalms. There may be some slight analogy between these titles and the subscriptions of the Apostolic Epistles; but if so, the latter being undoubtedly spurious, so must be also the former.[3] Both

[1] Ch. ii, § 3, p. 28. [2] Tholuck, *Psalmen*, p. xxiv.
[3] Eichhorn, *Einleitung*, iii: 490—95.

Nestle[1] and Baethgen,[2] have convincingly shown that the Syriac superscriptions, which are partly historical and partly exegetical, were added by Theodore of Mopsuestia; who, accepting some from Eusebius and Origen, made many additions of his own. Prager,[3] judging simply by the similarity of certain Agadic passages with three superscriptions, has endeavored to prove them to be of Jewish origin. But Dr. Neubauer claims[4] that this is a mistake, observing, "As Dr. Nestle rightly says, the Agadic passages have no kind of superscription; to which it may be added that the Pirqe de R. Eliezer, the Midrasch Tilim, the Yalqoot and even the Thanḥuma, on which Dr. Prager bases his arguments, are of a later date than Theodore of Mopsuestia, and if there had been any borrowing on either side it will be the Midrash that has borrowed and not Theodore."

But long before the earliest times which can be assigned to the Pešiṭtâ, the meaning of the Hebrew titles was lost. Even the Septuagint offers no explanation of them;[5] and probably as early as the time when the temple with its music was reorganized and the Psalter reëdited by Simon, the Jewish scribes themselves had forgotten their meaning.[6] Even the best Jewish commentators as Ibn Ezra and David Qamḥi are in the dark; the former treats them as the opening words of popular melodies, the latter as names of instruments; both confessing that the real meanings are unknown.[5] Staerk[7] has summarized the whole

[1] *Theologische Literaturzeitung*, 1876, col. 283.

[2] *Zeitschrift für Alttestament. Wissensch.* 1885, p. 66 seq.

[3] *De Veteris Test. Syr. Quaest. Crit.*, p. 52—56.

[4] *Studia Biblica* vol. ii, p. 9, *The Authorship and Titles of the Psalms according to Early Jewish Authorities.*

[5] Neubauer, *Studia Biblica*, vol. ii, p. 57.

[6] Cheyne, *Bampton Lectures*, p. 458.

[7] *Zur Kritik der Psalmen-Ueberschriften. Zeitschrift für Alttest. Wissenschaft* 1892, p. 91.

question thus: „Im Allgemeinen lässt sich für die Psalmenüberschriften der angegebenen Textzeugen ein dreifaches Charakteristicum ausstellen. Erstens liefern sie bei allen fast durchgehends den Beweis, dass schon die Uebersetzer den ursprünglichen Sinn der hebräischen Originale soweit sie musikalische Bemerkungen enthalten wenig oder gar nicht mehr verstanden haben; ferner, die Ueberschriften sind von den einzelnen Uebersetzern in gewissen stereotypen für jeden charakteristischen Formeln wiedergegeben worden; .... Endlich im grossen und ganzen haben die Uebersetzer unsern massorethischen Text (nach seinem Consonantenbestande) vor sich gehabt."

While the Septuagint evidently understood the meaning of the titles no better than did the Pᵉšiṭṭâ, yet it studiously avoided an untitled Psalm. David being the typical Psalmist, was probably credited by the Septuagint with more Psalms than belonged to him, e. g. ψ xliii;[1] and that titles are either omitted by the Hebrew or supplied by the Septuagint can be shown by numerous examples.[2]

It is evident in view of these facts that even if a resemblance could be shown to exist between the Greek and Syriac Psalm superscriptions, it would prove nothing as to the original relation of the Septuagint and Pᵉšiṭṭâ; and for this reason they have here received no consideration.

[1] Cheyne, *Bampton Lectures*, p. 458.

[2] Neubauer, *Studia Biblica*, vol. ii, p. 57, gives a list of such examples—among them: ψ xxiii (24), xxiv (25), xxvi (27), xxviii (29), xxx (31), xxxii (33), xxxvii (38), xlii (43), xlvii (48), lxv (66), lxix (70), lxx (71) et al.

§ 2. *Texts used in collecting the Greek and Syriac variants*

In compiling the Greek and Syriac variants from the Massoretic Text and comparing them with the Aramaic, the following texts have been consulted.

For the Hebrew, Liber Psalmorum (ספר תהלות), *Textum Massoreticum, accuratissime expressit e fontibus Masorae varie illustravit, notis criticis confirmavit S. Baer.* Praefatus est edendi operis adjutor Franciscus Delitzsch, Lipsiae 1880. The edition likewise contains "Appendices criticae et masoreticae".

For the Aramaic, Hagiographa Chaldaice. Edited by Paul de Lagarde, Lipsiae 1873. This text is based upon several codices, as stated by Lagarde in his preface as follows:— "Quae in hoc volumine inde a 2, 1 usque ad 270, 5 habentur, ex editione Bombergii prima a Felice Pratensi curata desumpta sunt: quae post 270, 6 leguntur, e libro erfurtano fluxerunt ad cantabrigiensis et tertii codicis fidem hic illic reficto, de Paralipomenis quum mox uberius acturus sim, hoc loco non exponam, Bombergii scripturae a me mutatae hae sunt." Hereupon follows a list of the various readings.

For the LXX, I have used two editions; one, *The Psalms in Greek according to the Septuagint,* edited by Henry Barclay Swete D. D. Regius Professor of Divinity, Cambridge. Univ. Press. 1891. The text is that of the Vatican Ms. (B) where that Ms. is available; where it is defective, the lacuna is supplied from the Sinaitic Ms. (א); which, in those parts of the Psalter that are extant in B, seems to be more akin to B than the other uncial Mss. Four other Mss. supply the textual notes; the Psalter of the Codex Alexandrinus (A), the Verona and Zurich Psalters (R. T.), and the papyrus fragments at the British Museum (U). An Appendix records the unsubstantial variants; chiefly rejected spelling of no special interest. The other Septuagint text used is *Psalterii Graeci quinquagena prima* a

Paulo de Lagarde, Göttingen 1892. The work as far as ψ xlviii: 18 is that of Lagarde, from xlviii: 19 ad fin. of Alfred Rahlfs, who has followed strictly the method pursued by Lagarde. The work is chiefly valuable for its critical notes, based not only upon the original Greek codices, but upon many subsequent Greek and other translations.

For the Syriac, the main text is that of Dr. Samuel Lee[1] (1823). This edition is based mainly upon the text of the Paris Polyglot (g), from which it varies in only a few unimportant points—chiefly typographical errors, e. g. ψ xliii: 5 it reads ܕܝܪ ܠܚ for ܫܚܡܬܢ (LXX συνταράσσεις με), which reading is supported by the text of Ceriani and Urmia, which read ܕܝܪ ܠܥ; ψ l: 23 it stands alone in omitting ܪܥܝܬܐ, reading simply ܐܡܪ; ψ li: 1 it reads ܚܠ for ܠܥ; ψ lxiii: 7 ܫܥܫܥ] ܫܚܫܥ neither of which readings agree either with the Hebrew or LXX. The other variants are of too little importance to deserve special mention. More numerous, but

[1] The following mistakes have been noted by Baethgen (*J. P. T.* 1882, No. 3, p. 423) as occurring not only in the Text of Lee but in all the older Mss.:—ψ ii: 3 ܪܙܥܐ] ܪܙܐ; x: 6 ܪܝ] ܪܐ; v. 14 ܙܐ ܫܪ] ܫܪ ܙܐ ܪܐ ܪܐ ܫܪ; xxi: 4 ܡܫܚܙܝܬ; xxxv: 15 ܪܚܐ] ܪܚܐ or ܪܚ; xxxviii: 14 ܟܪܟ] ܪܐ—ܪܐ] ܪܙ (Bar ʿEbr.); xliv: 3 ܫܙܥ] ܫܙܐ; xliv: 20 ܫܫ] ܫܫ (as *Z. D. M. G.* 1849, p. 392); xlix: 16 ܢܥܢ] ܢܥ (Bar ʿEbr.); li: 3, 11 ܚܠ] ܠܥ (αβ CUP¹P²); li: 16 ܫܚܡܬܢ] ܡܪܝܬܐ; li: 16 ܢܥ] ܙܚ; lxiii: 9 ܫܥ] ܫܥ; lxv: 10 ܡܫܠܥ] ܡܫܥܥ; lxvi: 13 ܪܟܡܐ] ܪܡܐ; lxviii: 11 ܫܥܫ] ܫܫ; lxxv: 4 ܡܙܥܬ] ܡܐܙܥ; lxxv: 10 ܪܫ] ܪܫ; lxxvi: 5 ܫܥܫ] ܫܥܙ (Nestorian reading: cited by Bar ʿEbr.); xciv: 19 ܡܝܝ] ܡܝܝ; cii: 4 ܪܫܫ (Bar ʿEbr.); cx: 6 ܪܙܥ] ܪܠܙ; cxix: 131 ܠܪܝܪ] ܠܪܝ.

scarcely more important, are the variants in Walton's Polyglot from the Mss. of Usher (U) and Pocock (l'). They consist chiefly of the omission and addition of a ܘ, the interchange of prepositions and conjunctions, and the omission of words and suffixes. A few variants may be mentioned:—ψ ix: 16 ܥܒܕܘ] ܥܒ̈ܕ̈ܝ CUPβ. LXX τοῖς ἔργοις τῶν χειρῶν; ψ x: 9 ܒܡܣ] ܒܡܣܬܪ ܠܥܢܝ ܒܥܠ ܡܣ U, supported by none of the other Mss.; ψ xix: 4 ܠܟ ܠܥܠ ܥܡܝܢ ܠܢ] ܠܥ̈ܡ̈ܝ ܠܥܠ ܥܡܝܢ ܠܢ P. Other Mss. as Lee. ψ xxxi: 4 ܥܡ ܒܡ] ܥܒ̈ܕ̈ܝ CUP, but LXX ἐκ παγίδος; ψ xxxviii: 19 ܕܫܘ] ܕܫܘ UP, LXX ζῶσιν; ψ li: 17 ܩܡܫ] + ܩܫܬܒܘ UP, LXX καρδίαν συντετριμμένην καὶ τεταπεινωμένην; ψ lxxiv: 11 ܡܨܥ ܠ ܒܡ ܡ ܥܒ̈ܕ̈ ܒܩܪ̈ܒ̈] ܥ̈ܒ̈ ܡܥ̈ܒ̈ ܩܨܥ ܒ̈ܩ̈ CU, LXX εἰργάσατο σωτηρίαν ἐν μέσῳ τῆς γῆς; ψ civ: 35 ܚܛ̈ܝ] ܩܫ̈ܝ, LXX ἁμαρτωλοί; ψ cxviii: 18 ܠ ܠ̈] > ܠ CβUP, LXX ἀποκάλυψον.

While the Ceriani (C) text presents many different readings from the text of Lee, they are of a kind similar to those in Walton's Polyglot, and very few are of any special significance; e. g. ψ ii: 11 ܥ̈ܒ̈ ܩܒ̈ܝ] ܥܒ̈ܕ̈ܝ ܪ̈ܫ̈ܥ, but LXX δράξασθε παιδείας (א παιδιαν); vii: 15 ܥܒ̈ܕ̈] ܥ̈ܠ̈ܫ̈, LXX ἀνομίαν; ψ xxix: 6 ܒ̈ܩ̈ܪ̈ܘ] ܪ̈ܘ̈ܝ, LXX λεπτυνεῖ; ψ xxxiii: 3 ܘ̈ܥ̈ܒ̈ܝ ܝ̈ܩ̈ܫ̈] ܝ̈ܩ̈ܫ̈ ܘ̈ܥ̈ܒ̈ܝ, but LXX again ᾄσατε; ψ xxxv: 8 ܪ̈ܫ̈ܫ̈ܥ̈ ܫ̈ܘ̈ܝ̈] . . . ܘ̈ܥ̈ܒ̈ , in which reading C stands alone; ψ civ: 4 ܫ̈ܫ̈] ܥ̈ܝ̈ , LXX πνεύματα (A, πυρος φλεγα); ψ cvi: 26 ܥ̈ܒ̈ܕ̈ܝ] ܥ̈ܒ̈ܕ̈ , but LXX as Lee ἐν τῇ ἐρήμῳ; ψ cxi: 9 ܥ̈ܒ̈ ܝ̈ܩ̈] > ܥ̈ܒ̈ as LXX; ψ cxviii: 162 ܒ̈ܥ̈] ܒ̈ܩ̈ , LXX ὡς; ψ cxxxix: 3 ܠ ܡ̈ܒ̈ܕ̈ܫ̈] ܠ ܡ̈ܫ̈ , but LXX τὰ χείλη αὐτῶν as Lee.

In the Urmia (a) text, the following readings may be specially mentioned; together with a few from the Scholia of Bar 'Ebrayâ (β)[1]:—ψ vii: 10 ܫܒܩ] ʽαβ (also g U. P. C.) in loc.

[1] The text used is *Praetermissorum libri duo* e recog. Pauli de Lagarde, Göttingen 1879. The following are the variants from the text of Lee, collected by Baethgen (see *Untersuchungen über d. Ps. nach d. Pesch.*, p. 20—23) from Ms. orient. Diez. A. octav. 160, (A. D. 1507), Ms. Diez quart. 118. (A. D. 1515), and Ms. orient. quart. 374 (beginning at ψ xxv: 9, of the xvii, or xviii centuries). ψ ii, 2 ܡܫܝܚܐ 118. 160; ψ iii: 2 ܠܡ ܠܢܦܫܝ; ψ iv: 5 ܠܡܫܬܚܐ 118. 160; ψ v: 3 ܩܠܝ 160; V. 12 ܡܫܬܒܚܘܢ 160; ψ vii: 10 ܫܒܩ] ܫܒܩ 118. 160. Erp.; V. 15 ܫܚܬ] ܚܠܬ 118. 160; ψ ix: 16 ܡܫܬܥ] ܡܫܬܟܪܥ 118. 160; x: 5 ܠܡܚܠܨ 118. 160; V. 18 ܠܐ] ܠܐ 118. 160; xii: 9 ܙܝܢ 118. 160; xiv: 5 ܟܠ ܦܘܠܚܢ ܕܥܡܐ] ܥܡ ܦܘܠܚܢ ܕܥܡܐ ܟܠ 118. (160. ܦܘܠܚܢ); xvii: 5 ܫܒܩܘ ibid. ܐܚܠܡ] ܐܚܠܡ 118. 160. Erp.; V. 6 ܐܚܠ ܥܢܝ 118. 160; V. 7 ܡܠܝ 118. 160; V. 10 ܐܠܠ 118. 160; V. 11 ܐܡܪ 118. 160; V. 12 ܡܝ 118. 160; xviii: 5 ܫܚܠܨ] ܫܚܠܨ A, V. 16 ܡܫܪܫ 118. 160; V. 24 ܐܫܠ 118. 160; V. 46 ܠܚܫ] ܠܚܫ 118. 160. Erp.; xix: 5 ܡܩܕܫ, V. 12 ܠ 118. 160; V. 15 ܡܝ 118. 160; xxi: 4 ܐܡܚܫ A, 118. 160. wrongly ܐܡܚܫ; xxii: 5 ܡܫܒ 160; V. 10 ܡܚ ܠ (Lee ܡ from LXX); xxvi: 1 instead of ܐ A has always ܠ ܐ, cf. xxxv: 24, liv: 1; xxvii: 9 ܫܪ ܠ ܐܡ] ܫܐ 374; xxix: 6 ܐܚ] Erp. ܐ; xxxi: 4 cf. ix: 16 ܡ ܫܐ] ܡ ܫܚܬܥ 118. 160; V. 19 ܫܠ ܫܐ 374; xxxiii: 3 ܐ ܐ] ܐ ܐ A. 118. 160; V. 8 ܠ] ܐ 118. 160. 374; xxxvi: 8] ܐ 118. 160. (374); xxxvii: 14 ܠ (Lee: printer's error); xxxviii: 13] ܐ 118. 160.

ܫܪܝ LXX πονηρία ψ ix:16. As the other Mss. αβ read for ܥܒܕܐ] ܥܒܕܝ ܕܐܝܕܝ LXX τοῖς ἔργαις τῶν χειρῶν; ψ xvii:13 ܦܓܥ] ܦܓܥ α, but LXX as Lee ἀνάστηθι; ψ xix:4 ibid. ܩܡܬ] ܩܡ ܗ 118. 160; xxxix:3 ܒܠܒܐ ܕܝ 118. 160; xlii:8 ܒܚܠܝ] ܥܡ ܩܡܠܝ 118. 160; xliii:5 ܒܚܝܬܟ] ܠܟ ܕܝ 118. 160. 374; xliv:22 ܩܝܡܢ] ܩܛ; xlv:4 ܫܦܩܢܐ twice 118. 160. 374; xlviii:16 ܢܦܩܢ] ܢܦܩ 118. 160; li:1, 11 ܠܐ] ܠܐ 118. 160; V. 4 ܒܥܘܬ] ܒܥܕ 118. 160. 374; V. 14 ܢܦܩܢ] ܒܚܕܗ 118. 160; V. 15 ܢܦܬ] ܦܩ 118. 160. 374; lii:5 ܠܠܐ ܫܦܝܫܐ ܕܠܐ ܥܡܝ ܕܥܡܝ ܫܥܝܪ ܟܝ] ܥܡܕܫܦܝܫܐ ܕܠܐ ܥܡܝ ܕܥܡܝ ܡܢܝܪ ܡܢܝܪ ܟܝ ܠܐ 118. 160; liii:2 ܒܠܒܚܕܗ] ܒܠܚܕܗ 160. 374; lv:20 ܒܡܝܢ] ܡܝܢ 118. 160; lvii:8 ܢܚܒܚܝ; lxv:19 ܫܒܚܒܚ ܡܒܫܚܕܐ 118. 160; lxvi:3 ܒܕܒܚ] ܒܚܒܚ 118. 160; V. 5 ܟܚܠ] ܟܚ ܠ 118. 160. 374; lxvii:7 ܒܠܥ] ܩܠܥ 118. 160. 374; lxviii:9 ܡܒܠܒ] ܡܒܚܒ 118. 160; V. 20 ܩܒܒܬ 118. 160; lxxi: 15 ܠܚܥ 118. 160; V. 19 ܡܫܡܡ 118. 160; lxxiii:13 ܩܝܥ 118. 160. 374; lxxiv:2 ܩܒܥܕ ܟܠܡ] ܫܒܥܕ (118. 160. ܟܠܡ 378 ܫܒܥܕ ܟܠܡ); V. 11 ܟ ܕ ܒ ܕ ܒ ܕ ܒ

ܠܡܚܝܢ ܠܡܚܝܢ] ܠܡܚܝܢ ܠܡܚܝܢ α; . . ܠܡܚܝܢ β LXX ἀκούονται; ψ xxi: 13 ܠܡܚܝܢ] ܠܡܚܝܢ β LXX ῥήσεις; ψ xxxi: 4 ܠܡ ܠܡ ܠܡ] ܠܡ ܠܡ ܠܡ ܠܡ α β, LXX as Lee, ἐκ πάγιδος; V. 16 ܠܡܚܝܢ] ܠܡܚܝܢ β, LXX simply ῥυσαί με; ψ xxxv: 8 ܠܡܚܝܢ ܠܡܚܝܢ] ܠܡܚܝܢ ܠܡܚܝܢ α, LXX ἔκρυψαν; ψ xxxviii 13 ܠܡܚܝܢ] ܠܡܚܝܢ αβ, but LXX κωφός; ψ xxxix: 3 ܠܡܚܝܢ] αβ ܠܡܚܝܢ LXX ἐλάλησα, as Targ. ܐܬܐܠܡܝܬ; ψ xl: 14 ܠܡܚܝܢ] ܠܡܚܝܢ β, LXX οἱ ζητοῦντες, which corresponds to the reading of Lee; ψ xliii: 5 ܠܡܚܝܢ] ܠܡܚܝܢ α, LXX συνταράσσεις με,

V. 16 ܠܡܚܝܢ 118. 160; V. 42 ܠܡܚܝܢ; cviii: 2 ܠܡܚܝܢ 374; V. 12 ܠܡܚܝܢ] ܠܡܚܝܢ (118. 160. 374 ܠܡܚܝܢ); cix: 16 ܠܡܚܝܢ 118. 160. 374; V. 26 ܠܡܚܝܢ] ܠܡܚܝܢ 160; cxi: 9 ܠܡܚܝܢ]* 118. 160. 374; cxii: 10 ܠܡܚܝܢ] ܠܡܚܝܢ 118. 160; cxvii: 16 ܠܡܚܝܢ] ܠܡܚܝܢ 118. 160. 374; V. 19 ܠܡܚܝܢ; cxviii: 8 ܠܡܚܝܢ 118. 160. 374; V. 18 ܠܡܚܝܢ 118. 160. 374; V. 24 ܠܡܚܝܢ 118. 160. 374; V. 57 ܠܡܚܝܢ ܠܡܚܝܢ] ܠܡܚܝܢ ܠܡܚܝܢ; v. 74 ܠܡܚܝܢ] ܠܡܚܝܢ Erp.; V. 162 ܠܡܚܝܢ] ܠܡܚܝܢ 118. 160. 374. Erp.; cxxxi: 17 ܠܡܚܝܢ; cxxxvi: 8 ܠܡܚܝܢ] ܠܡܚܝܢ A, ܠܡܚܝܢ 118; cxxxvii: 1 ܠܡܚܝܢ] ܠܡܚܝܢ 118. 160. 374; cxxxix: 11 ܠܡܚܝܢ 374; cxli: 7 ܠܡܚܝܢ 118. 160. 374; cxlii: 8 ܠܡܚܝܢ 118. 160. 374; V. 10 ܠܡܚܝܢ 118. 160; cxliii: 10 ܠܡܚܝܢ] ܠܡܚܝܢ; ibid. ܠܡܚܝܢ] ܠܡܚܝܢ; V. 12 ܠܡܚܝܢ] ܠܡܚܝܢ; ibid. ܠܡܚܝܢ] ܠܡܚܝܢ and so forth throughout the ψ, the first person in place of the third; cxlvii ܠܡܚܝܢ ܠܡܚܝܢ; V. 19 ܠܡܚܝܢ] ܠܡܚܝܢ; cxlix: 7 ܠܡܚܝܢ] ܠܡܚܝܢ 118. 160. 374; cl: 4 ܠܡܚܝܢ] ܠܡܚܝܢ 118. 160. 374.

As these variants are similar to those of α and β, they require no especial comment.

Hebrew ומה־תהמי עלי; ψ xlviii : 1 ܒܥܘܡܐ] ܥܡܐ β LXX πόλει; ψ xlix : 7 ܡܢ ܥܘܠܡܐ . . ܐܚܐ ܠܐ] ܐܚܐ ܠܐ ܢܦܪܩ β, LXX οὐ δώσει . . . ἐξίλασμα αὐτοῦ; ψ lxvi : 5 ܒܥܠܠ] ܒܝ ܐܠ αβ, LXX ποδί; ψ lxviii : 22 ܠܦܐ] ܠܦܘܡ αβ as LXX ἐπιστρέψω; ψ xc : 13 ܥܠܝܟ] ܥܠܝܢ αβ, LXX ἐνεπλήσθημεν Hebrew שבענו. The last two books of the Psalter (iv, v) contain no important variants. A large proportion of the variants of these two Mss. consist in a different spelling of several words, ܒܪܝܫܝܐ, α ܒܪܫܐ and β ܒܪܝܫܐ, ܒܥܝܕܐ, α and β ܒܥܠ; also ܒܫܐ usually ܒܫܝܐ. C often writes ܠ in full ܠܐ; as do also α and β occasionally. The following is a complete list of all the variants of the several Mss. from the text of Lee.

I : 3 ܒܥܠ ܡܝܬܐ] ܠ ܡܝܬܐ C; 4 ܥܒܕܝ] + ܥܡܐ ܠ U; 5 ܠܥܠܡܐ] > α C; 6 ܒܥܝܐ C. II : 1 ܥܒܕ C | ܒܚܫܒܢܐ P | ܒܛܠܐ CU; 3 ܫܒܩܘ] > ܘ U; 8 ܒܥܐ C | ܒܥܒܕ U P; 9 ܒܫܒܛܝܐ C | ܒܟܝ CU; 10 ܒܫܒܛܘܢ U P; 11 ܢܥܒ ܒܐ] ܒܚܢܝܐ ܫܡܚ C | ܒܢ] + ܒܐ C | ܒܫܒܚܐ] > α C | ܒܫܒܚ] + α C. III : 3 ܡܐܒܪ] C; 4 ܒܟܐ] > α C; 5 ܒܥܒ] + ܒܫܠܚ P. IV : 3 ܠܒܒܟ C; 4 ܒܚܝܒܢ] ܒܚܝܒܢ P | ,ܒܫܝܐ] + ܒܫܠܚ P; 5 ܒܠܫܚ] ܒܠܫܒ C; 7 ܫܡ C | ܠܒ C; 9 ܠܫ] U (fortasse conject. ex Hebr.). V : 2 ܒܒ] ܒܒ P¹ | ܒܒ P²; 3 ܒܟܐ] > α C; 4 ܒܟ] ܒܟ P² C | ܒܥܒ ܒܟ P¹; 5 ܠܐ] > α C; 6 ܠ P; 9 ܒܚܫܒܢ] ܒܫܫ P¹; 11 ܫܒ C P; 12 ܒܢܒܚ C. VI : 2 ܠܐ C; 3 ܫܫ C; 7 ,ܒܠ C | ܠܐ] ܠܐ C ܠ P | ,ܒܒܢ ,ܒܢܫ C; 9 ܒ ܒܒ C. VII : 5 ܒܢ C | ܒܒ C; 7 ܒܒ P²; 10 ܒܒ C | ܒܥܒ] ܒܥܒ α C,

ܐܙܥܪ U (ܐ> in marg.); 13 ܡܕܒܚ C; 15 ܐܡܪ] ܐܡܪ C. VIII: 4 ܒܢܝ C; 6 ,ܡܕܝܢ] + ܘ CU (U ܘ> in marg.); 7 ܒܐ ܥܡ ܐܝܬ ܐܠܗ] ܐܠ ܥܡ ܐܝܬ ܐܠܗ C; 8 ܐܠ C; 9 ܐܠܗ C | ܐܒܐ] ܐܒܐ C. IX: 3 ܐܬܐ P¹; 4 ܒܐܒܐ C; 16 ܐܒܐ] ܐܒܝܐ CU ܐܒܝܐ P². X: 5 ܒܐܒܐ] ܒܐܒܐ CU; 9 ܐܒܐ C | ܒܐ] ܡܝܕ ܐܠ ܥܡ ܐܠ ܒܐ U (ܐ ad marg.); 13 ܐܠܐ] ܒܐ U and in marg. ܒ | ܒܐ P²; 15 ܐܒܐ] ܐܒܐ; 16 ܒܐ C. XI: 4 ,ܡܐܒܐ] ,ܡܐܒܐ U; 6 ܒܐ] ܒ U ܒܐ P² | ܐܒܐ]>ܘ C. XII: 3 ܐܒܐ] ܐܒ U; 9 ܐ U. XIII: 3 ܐܒܐ C. XIV: 4 ܒ C. XIV: 5 ܐ ܡ ܐ] ܡ ܐ ܒ ܐ C. XV: 4 ܐ P² | ,ܡ C. XVI: 4 ܐ P² C; 5 ܡ ܒ] ܒ C; 6] P²; 9]>ܘ C; 10] . XVII: 1] + ܘ C; 7] P² |]>ܘ U |]>C; 10] C; 11]>ܘ C; 12] C. XVIII: 5 C; 6 C; 7 U | C; 9 C; 10 C; 24] P² C; 26 C; 31 P²; 34 C; 41] + P¹; 46 U; 47 C. XIX: 3] C; 4] P² |] C | U; 5 gC; 7]>ܘ U |] P¹; 10 C; 12 CU | C; 13 U | C. XX: 4] + P¹; 6 P²; 7 P²C. XXI: 4 U; 5 C; 7 C; 8]>ܘ C; 10 C; 12.] + ܘ C; 11 C. XXII: 2 C; 3 C;

5 ܡܫܬܚ C; 6 ܐܒܕܬܚ U (ܒܕܬܚ in marg.); 8 ܕܐܡܪܝܢ C; 14 ܫܠܡ UP²; 20 ܠܐ ܐܠܐ C; 27 ܫܡܚܘ] ܫܡܚ C. XXIII: 4 ܢܚܡܘܢ] ܢܚܡܘܢܝ U ܢܚܡܘܢ P² ܢܚܡܢ C; 5 ܢܫܐ P². XXIV: 6 ܕܚܕܘܬ] + ܚܛܗܘܬ P¹P² (semper ܚܛܗܬ ܚܛܐ). XXV: 3 ܒܟܠ]>ܐ C; 10 ܡܒܩܫܝܢ P²; 18 ܥܘܠ C; 19 ܫܢܐܬܝ] ܫܢܐܝ C. XXVI: 1 ܫܦܛ] ܠܝ ܕܝܢ C; 3 ܒܚܣܕ]>ܐ C; 4 ܚܕ C. XXVII: 4 ܚܫܒ] ܚܫܒ P²; 6 ܫܒܚܘ C | ܫܒܚ C; 9 ܒܪܟ C. XXVIII: 9 ܝܗ] + ܐ C. XXIX: 6 ܥܓܠ] ܥܓܠ U ܥܓ C | ܚܝܠ] ܚܝ C. XXX: 5 ܒܟܝ CU; 7 ܒܛܚܬ C; 11 ܫܒܚܬ] ܒܚܬ U (ad marg. ܒܚܬ). In CP¹P²U, XXX and XXXI form one Psalm. XXXI: 4 ܫܒ ܠܝ] ܚܒܪܟ UP², ܒܪ ܚܒܪܟ C; 7 ܒܚܬ] ܒܚܬ C; 8 ܚܒܘܢ] ܚܒܘܢ C; 18 ܚܒܠ] ܚܒܠ U; 19 ܚܝ ܒ ܒܚܬ] ܒܚܬ ܚܝ P¹C; 23 ܒܬܫܡ] + ܐ C. XXXII: 6 ܠܒ C | ܒܚ] + ܐ C. XXXIII: 3 ܒܚ ܐܒ] ܒܚ ܐܒ C; 4 ܐܡ ܒܝ] ܐܡ ܒܝ UP¹P²; 7 ܚܐܡ C; 8 ܫܒ] ܠܫ CU: 9 ܐܡ] ܐܡ C; 11 ܠ C. XXXIV: 8 ܠܐ]>ܐ UP² | ܠ C; 20]>ܐ UP¹. XXXV: 3]>ܐ U; 8]]] C; 19 ܠ U in marg. |] UP¹, P², C; 22] g; 24 ܠ C. XXXVI: 1] + ܐ U (in marg. >ܐ); 6 CU; 7 UP¹P²; 8] + ܐ C; 12] + ܐ U (in marg. >ܐ). XXXVII: 3, 4 C; 7]>ܐ U; 9 ܡ C; 11]>ܐ UP¹; 19] + ܐ C; 25]>ܐ C; 30] + ܐ UP¹P², + UP¹; 33]] UP¹P²; 39]>ܐ CU. XXXVIII: 1]>ܐ C; 4]

ﻣﺪﺭ C | ﻣﺪﺭ C; 6 ﻣﻠﺢ] + ﻭ CU; 9 ﻟﻤﺪﻭ]>ﻭ U; 13 ﻣﺮﻟﻮﺭ] ﻣﺪﺭﻭ CU | ﻣﻮﺭﻣﺮ] ﻣﺮﻟﻮﺭ C; 19 ﻭﺳﻮ] ﻭﺳﻮ P¹UP². XXXIX: 3 ﻣﻠﻠﻢ] ﻣﻮﺭ CU; 8 ﻟﻤﻮ]>ﻭ CU | ﻣﺮﻣﻮﺭ]>ﻭ U; 10 ﻣﺪﻣﺮ] ﻟﻤﻮ C; 13 ﻣﻠﺮ] + ﻭ U. XL: 1 ﻣﺪﻫﻮﺭ] ﻣﺪﻫﻮﺭ U; 2 ﻣﺮﻭﻭﺭ] ﻣﺮﻭﻭﻣﺮﺭ C; 3 ﻟﻤﺮ] + ﻭ U; 4 ﻣﻠﻮﻭ]>ﻭ C; 5 ﻟﻤﻠﺮ U | ﻣﻮﺭﺭ C | ﻣﻮﻟﻮﺭ U; 11 ﻟﻮﻭ]>ﻭ CU. XLI: 9 ﻟﻮﻭﺭ U; 10 ﻣﻮﻭ]>ﻭ U | ﻟﻮﻭ]>ﻭ gUP¹ | +ﻭﻭﺭﺭ ﻣﻮﻭﻭ ﻭﻫﻮﻭ ﻣﻠﻮ P¹. XLII: 8 ﻣﻫﻠﻤ] ﻭﻟﻮ ﻭﻫﻠﻤ C. XLIII: 1 ﻭﻫﻠﻮﻭﻭ]>ﻭ UP² (. . . . ﻭﻭﻭ ﻭﻭﻠﻭ in marg.); 5 ﻣﻫﻟﻟﻫ] ﻭﻫﻭ ﻟﻟ g ﻭﻫﻭ ﻭﻫﻭ C. XLIV: 1 ﻭﻭﻭ]>ﻭ CUP²; 3 ﻣﻠﻮﻭ C; 13 ﻭﻭﻭﻟﻭﻭ]>ﻭ C; 21 ﻭﻤﻭ] ﻭﻤﻭﻭ U, ﻭﻤﻭﻭ P¹ | ﻭﻫﻭﻭ] ﻭﻭﻭ C. XLV: 2 ﻫﻭﻭﺭ C; 4 ﻫﻤﻭﻭﻭﻭ ﻫﻫﻭﻭ ﻭﻭﻭ] ﻭﻭﻭ ﻫﻤﻭﻭﻭﻭ ﻫﻤﻭﻭﻭﻭ ﻫﻫﻭﻭ P¹UP² | ﻭﻭﻭﻭﻭﻭ]>ﻭ C; 6 ﻫﻤﻫﻭﻭﻭ] ﻭﻟﻟﻭﺭ ﻣﻫﻫﻭﻭﻭ C; 13 ﻣﻟﻭ] ﻣﻟﻭﻭﻭ C; 14 ﻟﻟﻟﻟﻭﻭ C; 17 ﻫﻭﻭﻭ ﻫﻭﻭ C | ﻟﻟﻟﻫ C. XLVI: 5 ﻟﻭﻭﻫ C; 9 ﻟﻟﻟﻟﻭﻭ]>ﻭ CP². XLVII: 3 ﻫﻭﻫﻫ C; 9 ﻭﻫﻫﻫﻭ U. XLVIII: 6 ﻫﻟﻟﻭ] + ﻭ C; 10 ﻭﻭﻭﻫ C; 14 ﻭﻫﻫ U | ﻟﻟﻟﻫ C | ﻟﻟﻟﻭ ﻭﻭﻫ] ﻭﻫﻫﻭ U, ﻫﻭﻭﻭ ﻭﻫﻫﻭ C. XLIX: 17 ﻭﻭﻭﻭ>ﻭ C. L: 1 ﻭﻭﻭﻭ] + ﻭ CU; 3 ﻭﻭﻭﻭ]>ﻭ U | ﻟﻟﻭﻭﻫ CU; 4 ﻫﻭﻭﻭ] ﻭﻭﻭﻭﻭ C; 6 ﻭﻭﻭﻭ C; 7 ﻫﻫ ﻭﻫﻫﻫﻭ] ﻫﻫﻭﻭﻫﻭ Cg; 8 ﻫﻫﻭ ﻫﻟﻟﻟﻫ] ﻫﻫﻭ U, ﻟﻟﻟﻟﻫ C | ﻭﻭﻫ ﻭﻭ]>ﻭﻭﻫ C; 23 ﻫﻭﻫﻭ>ﻭ CP² | ﻟﻟﻟﻭ ﻫﻫﻭﻭﻭﻭ]>ﻟﻟﻟﻭ g. LI: 1 ﻟﻟﻫ] ﻟﻟﻟ CUP¹P²g; 9 ﻟﻫﻫ] ﻟﻟﻟ C; 14 ﻫﻫﻭﻭﻭﻭ] ﻭﻫﻭﻫﻫﻫﻭ C; 15 ﻭﻭﻫﻫ] ﻭﻭﻫ C; 16 ﻭﻭﻭﻭ]>ﻭ C; 17 ﻭﻭﻫﻫ] + ﻭﻭﻭﻭﻭﻭﻭ UP¹; 18 ﻟﻟﻫﻫ] ﻫﻫﻫﻫ U. LII: 5 ﻫﻫﻫﻫ] ﻭﻭﻭﻫﻫﻫ ﻫﻫﻫﻫﻭ C | ﻫﻫﻫﻭ C; 8 ﻟﻟﻟﻭ C | ﻟﻟﻟﻫ C. LIII: 3 ﻭﻭﻭﻭ]>ﻭ CU; 4 ﻭﻟﻟﻭﻭ]>ﻭ U. LIV: 3 ﻫﻭﻭﻭﻭ U;

4 ܕܫܒܚܘܗܝ U. LV:6 ܒܥܝܢܝ] + ܐ UP¹ | ܡܢ ܩܕܡ] ܩܕܡ C | ܒܥܝܢܐ]>ܐ C; 12 ܕܒܪܟܐ>ܐ CUP²; 20 ܡܫܝܚܐ CUP². LVI:1 ܫܥܝܪ P²; 2 ܕܫܡܐ] + ܐ C; 8 ܒܥܝܢܝ] ܒܥܝܢܝܗ U; 13 ܕܫܚܝܬ] ܕܫܚܝܬܐ U, ܕܫܚܝܐ C. LVII:3 ܝܫܪ UP; 4 ܒܢܡܘܣܐ]>ܐ U; 7 ܒܝܡܝܢܟ]>C; 8 ܐܫܚܪ U. LVIII:1 ܠܡ C; 4 ܕܫܘܥ C; 6 ܢܚܬ U; 8 ܕܠ ܫܡܥ] ܕܠܐ ܫܡܥ U, ܕܠܐ ܫܡܥܐ PC; 11 ܒܝܡܝܢܟ]>ܐ C | ܒܢܝ] + ܐ C | ܒܢܝܐ>ܐ CUP². LIX:4 ܕܠ U; 8 ܒܢܝ]>ܐ U; 13 ܒܢܝܡܝܢ U. LX:1 ܒܚܫܒܢ C; 4 ܕܠ U; 7 ܒܝܡܝܢܟ]>ܐ P¹U^m; 8 ܒܫܟܡܐ]>ܐ CUP¹P² (U ad marg. ܒܫܟܡܐ); 10 ܒܚܫܒܢ C. LXI:2 ܕܠ] ܠ UP²; 4 ܠܫܡܝܢ C; 7 ܒܝܬܟ U^m; 8 ܫܡܝܢ C. LXII:11 ܡܕܒܪܘ ܒܢܝ ܐܕܡ] ܒܢܝ ܐܕܡ ܣ̄ ܡܕܒܪܘ P², ܒܢܝ ܐܕܡ U. LXIII:3 ܒܫܡܝܐ] ܐ ܒܢܝ ܐܕܡ P², ܒܢܝ U^m; 7 ܫܒܚܘܗ] ܐܒܗܘܗ gU^mP¹, ܐܒܗܘܗ U; 9 ܒܢܝ ܐܕܡ]>ܐ C; 11 ܕܫܡܐ]>ܐ U. LXIV:3 ܒܢܝܡܝܢܐ]>ܐ U; 5 ܡܢ] + ܐ UP². LXV:1 ܕܝܢ ܕܐܒܕ ܐܢܫ] ܕܝܢ ܕܫܝܒܘܩ ܐܢܫ P¹UP²; 12 ܕܒܪܟܬ U^m; 13 ܕܫܪ C. LXVI:1 ܕܫܪ] ܕܡܪ; 2 ܕܫܡܝܐ U^m; 4 ܐܡܪ U; 5 ܕܥܒܕ] ܕܥ ܡ CU; 7 ܐܫܬܡܥ] ܫܡܥ C. LXVIII:2 ܫܡܝ] + ܐ C; 4 ܐܡ ܕܫܪ]>ܐ CU^mP²; 8 ܐܒ] + ܐ C; 12 ܕܫܬܘ] +ܐ P²; 16 ܟܒܫ C; 18 ܒܫܡܐ]>ܐ U | ܐܒ C; 21 ܕܒܫܬܐ>ܐ U, ܕܒܫ P¹P²; 24 ܫܠܚܬ] ܫܠܚ U; 25 ܐܬܪ] ܡܬ C; 26 ܫܪ ܕܫ ܐܡ] ܕܫ ܫܠ ܐܬܪ gCUP¹P²; 27 ܕܫܪܝ] ܕܫܪܝܐ P²U^m; 34 ܒܫܡܝܐ] ܒܫܡܐ GU, ܒܫܡܝ P¹ (vel ܒܫܡܝ ܠ). LXIX:2 ܒܠܥ] ܒܠ UP¹P²; 3 ܒܥܬ C | ܒܝ CP²; 17 ܕܠ]>ܐ C; 24 ܫܝܛ C; 27 ܕܠ] ܕܠ C; 28 ܒܟܬܒܟ] + ܐ C | ܫܡܝܐ] + ܐ U. LXX:6 ܡܫܝ] ܒܢ ܡܫܝ U—ܕ ܕܫܪ P². LXXI:6 ܕܫܪ] +ܐ

CUP¹P²; 9]+ו U; 12]+ו U; 15 U; 18]+ו C |]>ו UP²; 19 C |] C. LXXII:6 C; 10]>C; 11] + ו C; 14] U; 15 ; 18]>ו CU^mP¹P² | C. LXXIII:9 U; 10] UP²; 13] C; 15] UP¹P²; 24]> C | C. LXXIV:2]>C; 6] C; 8]>ו C; 11] CU; 12 C. LXXV:3] in sing. P; 4, 5] UP²; 6]>ו C. LXXVI:1] U^m; 8 C; 12 . LXXVII:1 C; 5 C; 16] UP¹P²g, C. LXXVIII:5 C |] C |]> U^m; 14]>ו CUP²; 18], U U^m; 19] CUP²; 20 C; 21]>ו C; 25]+ו C; 26]>ו U; 27 C; 33 C; 34]>ו U; 42] P¹UP² C; 45] U, C; 56] U; 59]>ו U; 64 U; 70]+ו UP² | U. LXXIX:3 U, C; 8 U; 10 UP² | C. LXXX:4 C; 8 U; 12 C; 18 C. LXXXI:5] U^mCP²; 9] U, CP²; 11 C; 12] U; 16 U^m. LXXXII:5 U |] U. LXXXIII:15 C; 16] U, U^mP¹P²; 17 C.

LXXXIV : 2 ܐܬܪܐ] ܫܪܐ P², ܒܐܬܪܐ U; 3, 6 ܕܥܠ]>ܐ C; 7 ܚܝܠ ܚܝܠ. LXXXV : 3 ܚܛܝܬܝ] + ܐ C; 6 ܫܒܚ ܫܒܚܐ C; 7 ܫܡܥ C; 10 ܥܒܕܝܢ ܠܚܝܐ] ܫܒܚ CU^m, >ܐ UP²; 12 ܠܒܒ C. LXXXVI : 2 ܥܠܝ C; 5 C>ܐܡ; 6 ܩܠܝ g; 8 ܠܐ CUP²; 11 ܥܒܕܐܡܬ] + ܥܒܕܐܡܬ U; 13 ܫܐܠ U; 14 ܥܝܪܝܢ Us.; 16 ܒܡܐ U; 17 ܐܡܬ]>ܐ C. LXXXVII : 5 ܥܝܪ]ܝ ܥܝܪ CUP². LXXXVIII : 3 ܒܝܡܐ]>ܐ U; 8 ܥܒܝܕ] ܥܒܕ C; 12 ܒܫܒܒ C; 13 ܩܕܡ] ܩܕܡ ܬܦܠ UP¹P²; 18 ܡܢ C. LXXXIX : 2 ܩܒܠ C; 4 ܩܝܡ U; 5 ܥܒܪ C; 8 ܩܕܝܫܝܢ]>ܐ CUP²; 11 ܥܒܪ C | ܠܒܒ C; 20 ܒܚܙܘܬܐ]>ܐ U | ܥܙܪܐ]>ܐ CU; 21 ܕܥܐ]>ܐ C; 27 ܕܢ C; 45 ܒܝܬ]ܟ + ܐ C; 52 ܡܢ] + ܐ C. XC : 1 ܒܝܬ ܓܝܢܐ C; 5 ܫܠܫ C; 10 ܫܢܐ P¹U | ܒܝܠܝܐ C; 15 ܥܒܕ] ܥܒܕ C; 17 ܐܡܬ UP². XCI : 2 ܒܫ] + ܐ U^mP¹P²; 5 ܥ] + ܐ U; 8 ܐܡܝܢܝܢ]>ܐ U^mC; 9 ܩܝܡܬ ܒܫܡ] ܡܝܡܬ ܫܡ UP¹; 15 ܡܫܟܐ]>ܐ C. XCII : 7 ܡܠܚ C; 15 ܥܒܕ] ܡܥ C. XCIII : 1 ܠܒܒ C; 4 ܫܡܥ] + ܐ UP¹P²; 5 ܩܕܝܫܝܢ]>ܐ UP² | ܥܝܪ U^mP²C. XCIV : 2 ܩܕܡ] ܥܠ C | ܡܥܒܕ C; 10 ܐܡܗܬܝܢ U^m; 13 ܥܒܕ U^m; 23 ܠܐ C. XCV : 1 ܐܫܝ U; 3 ܐܡ ܥܡܐ]>ܐܡ U^m; 5 ܠܒ C; 9 ܐܫ] + ܐ U^m; 10 ܐܡܐ]>ܐ U. XCVI : 5 ܥܝܪܐ]>ܐ UP²; 11 ܥܒܪ C | ܝܒܫ] + ܐ C. XCVII : 3 ܥܝܐ] + ܐ C | ܠܒܒܝ C. XCVIII : 7 ܡܝܬܒ] + ܐ U^mP²C. XCIX : 7 ܒܡܐ U. C : 3 ܡܢ ܠܐ ܐܢ ܚܢ ܐܡܐ] ܐܡܐ U, ܡܢ ܥܡܐ ܐܢ ܚܢ ܐܡܐ P², ܥܡܐ ܐܢ C; 5 ܫܫܝܫܐ C. CI : 7 ܥ] + ܐ CUP². CII : 3 ܥܒܕ U^mP²; 5 ܡܢ]>ܐ C; 8 ܐܬܐ] ܐܬܐ U, ܐܬܝ P²; 16 ܫܡܥܬ CU^mP²; 18

καὶ] > a CUP²; 22 καὶ καὶ C | ἀλλὰ g; 23 ἀλλ'] ἀλλ' P¹U; 24 μὴ πάντα C. CIII: 5 ἀπέστειλα] > a C; 10 καὶ] > a C; 24 ἐποίησας] ἐποίησα CUP²; 26 καὶ U | καὶ C. CIV: 1 καὶ U; 4 ἀλλ' C | ἀεί C; 5 ἃ C; 8 ἀπέστειλα UP¹; 10 εἰς C | ἀπέστειλα C; 11 κληρονομίας] + a C; 12 καὶ] + a C; 14 ἐπ' C; 15 ἁγίασμα] > a U | καὶ] > a C; 17 ἀπέστειλε] ἀπέστειλα U ἐπ' C; 20 ἀπέστειλα] ἀπ' ἀπ' U; 24 πολλῷ C; 25 ἀπ' C | καὶ ἀεί C | καὶ C; 30 ἀπέστειλα] καὶ ἀπ' U εἰς P¹; 34 ἀπέστειλε] + a CUP¹; 35 καὶ] καὶ ἐπ' U. CV: 3 ἐπὶ καὶ g; 15 καὶ] καὶ UP¹P²; 16 καὶ καὶ UP²; 17 καὶ ἀπέστειλα] > a CU; 18 ἀεὶ] εἰς C; 20 ἀπέστειλα] > a CU; 21 καὶ ἐπὶ καὶ] καὶ ἐπὶ U, ἀπ' καὶ ἐπ' P¹P²; 22 καὶ] καὶ CUP¹P²; 23 καὶ] > a CUP¹; 31, 34 καὶ] ἀπ' C; 41 καὶ U; 42 ἁγιάσματι U; 44 ἀπέστειλα] > a C. CVI: 4 ἐπὶ C | ἐπ' ἀπ' C; 5 ἀπέστειλα U; 9 καὶ] > a CU | καὶ] > a CUP²; 11 ἀεὶ C; 16 καὶ] > a C; 17 καὶ] καὶ C; 21 καὶ] καὶ .. εἰ U; 26 καὶ] καὶ C; 31 ἐπὶ C | καὶ] > a UP²; 37 καὶ] καὶ Cg; 42 καὶ C; 43 καὶ] + a CU; 45 ἐπ'] > a UP²; 46 ἀπέστειλα] > a U | καὶ C; 47 καὶ C; 48 καὶ C | ἀπ' C. CVII: 1 καὶ] + a C; 12 καὶ] + a CU^{m}P² | καὶ καὶ U; 14 καὶ] > a C; 18 καὶ] > a C; 29 ἀπέστειλα] > a U; 39 ἐπὶ] ἐπ' UP²; 40 καὶ] καὶ CU; 41 καὶ C. CVIII: 1 καὶ C; 4 ... καὶ καὶ ... καὶ] καὶ ... καὶ C; 9 καὶ] καὶ CU; 12 καὶ] καὶ C. CIX: 3 ἀπέστειλα] > a U; 16

ܐܬܡܐ Cg | ܒܪܟܬܗ]>ܐ UP¹P²; 22 ܫܒܚ]>ܐ C; 23 ܚܝܐ C; 25 ܫܘܥܪ C; 26 ܐܡܪ C | ܫܒܝܚܐ]>ܐ U CX: 2 C>ܠܟ; 6 ܪܒܬܐ C. CXI: 5 ܒܪܟܬܐ] ܒܪܟܬܐ U ܒܪܟܬ UᵐP¹; 8 ܚܠܩ C | ܡܝܬܝ]+ ܐ CUP¹P²; 9 ܪܒܝ ܝܬ]>ܪܒܝ C | ܐܡ ܪܒܬ U. CXII: 3 ܫܡܗ C; 9 ܚܠܩ C | ܫܒܚܐ]>ܐ U. CXIV: 7 ܡܢ]+ ܐ UP¹P²; 11 ܐܡܡܐ]>ܐ C; 13 ܐܡܠܝܠ| ܐܠܗܝ g; 16 ܫܒܥ C; 17 ܪܒܐ]+ ܐ UP¹. CXV: 4 ܥܡܐ] ܐ U ܐ Uᵐ; 6 ܫܡܥ] ܒܪܟܬܒܪܟ U; 8 ܒܝܕܝ] ܒܝܕ UP² ܒܝ P¹ ܫܝ Uᵐ; 9 ܪܡܐ] ܪܝܫ CU; 19 ܪܝܫܐ]>ܐ CUᵐP². CXVII: 17 ܪܒ C; 23 ܐܡ ܪܒܝܫܒܪܝ C; 25 ܡܨܝܚ U | ܒܝ] ܐ UP¹P². CXVIII: 18 CUᵐP¹P²>ܠ; 35 ܐܫܡܝ UP²; 42 ܠܒܪܐ]>ܐ UP¹; 43 ܪܒ U; 44 ܚܠܩ C; 46 ܟܒܪܢܝ UP¹P²; 57 ܪܒܝ] ܪܝܫܝ CUP¹P²; 82 ܫܒ C; 90 ܡܝܝܕܐ C; 96 ܟܝܠܐ UP¹P²; 97 ܫܝ] ܫܝ g; 104 ܡܐ C; 106 ܒܪܝܪ C; 109 ܚܝܐ] ܚܝܐ Cg; 120 ܒܝ U; 123 ܫܒܩ] ܫܒܥ g ܫܒ C; 133 ܐܒܠܡ C | ܪܒ C; 141 CUᵐ>ܪܝ; 145 ܒܟܪ C; 146 ܒܟܪ C; 151 ܩܪܒ] ܩܪ C; 159 ܟܒܪܚܡ]>ܐ C; 162 ܒܪ] ܟܪ Cg; 170 ܐܚܝ] ܒܪܟ C. CXX: 5 ܠܟܪ U; 6 ܟܪܝ U. CXXI: 1 ܫܒܚܢ UP¹P². CXXII: 2 ܟܪ]+ ܐ P² | ܟܪܐ]>ܐ U. CXXIV: 2 ܥܠܝܢ UP²; 5 ܡܠܟܐ]>ܐ CUP¹P² ܡܠܟ Uᵐ. CXXVII: 2 ܪܒܚܐ] ܫܒܟܚ C. CXXVIII: 3 ܫܪ C; 6 ܥܕܡܐ]>ܐ C; 7 ܪܒܪܐ]>ܐ C. CXXXI: 12 ܪܒܝܢܫܐ]>ܐ C | ܚܠܩ C; 14 ܚܠܩ C. CXXXIV: 3 ܐܝܪܐ]>ܐ C; 6 ܪܒܝܪ]+ ܐ C; 12 ܪܒܝܒܝ] ܒ ܪܒܝܐ UᵐC; 13 ܠܝܝܡ C; 21 ܐܡ ܟܪ C. CXXXV: 15 ܒܟܪ]ܒܟܐ C; 18 ܪܒܬ C. CXXXVI: 1 ܐܒܠ C; 6 ܫܒܚ]+ ܐ C.

CXXXVII: 1 ܐܪܥܐ] + ܒܝ C. CXXXVIII: 2 ܐܬܝܗܒ] ܐܬܝ C; 3 ܢܦܫܝ C; 10 ܐܝܕ] + ܘ C. CXXXIX: 3 ܐܘܪܚܝ] ܫܒܝܠܝ C; 5 ܐܦܩܕܬܢ]>ܘ U; 10 ܢܚܬ] + ܘ C | ܠܝܠܝ] + ܘ C. CXL: 6 ܐܠܗܝ]>ܘ U | ܫܒܝܠ C. CXLI: 4 ܡ C; 7 ܐܠ]>ܘ C. CXLII: 2 ܒܝ ܐܚܕ ܠܐ U^{m}; 10 ܡܢ ܐܪܥܐ U^{m} | ܐܫܪܝ CUP^{2}. CXLIII: 2 ܐܒܕ]>ܘ UP^{1}; 14 ܐܠܦܝ C; 13 ܢܨܝܚ C. CXLIV: 1 ܠܡܠܚܡ C; 8 ܡܢ ܐܢܬ U^{m}; 10 ܒܢܝ U; 13 ܠܐܝܪ C; 14 ܢܦܠ UP^{1}P^{2}; 21 ܠܡܠܚܡ C. CXLV: 7 ܐܒܕ] + ܘ C; 10 ܫܡܝܐ]+ܘ C | ܠܐܝܪ C. CXLVI: 10 ܐܠܗܝ]>ܘ C. CXLVII: 13 ܒܪܟ ܒܢܝܟ] ܫܒܪ C; 18 ܡܝܗ U^{m}; 20 ܠܐ]+ܘ U. CXLVIII: 4 ܐܒܕ C; 6 ܠܡܠܚ C; 13 ܐܬܘܫܒܚܘ]>ܘ C. CXLIX: 6 ܒܝܕ ܐܝܕ C; 9 ܐܫܒܚܘ]>ܘ UCgP^{1}P^{2}.

The variants of the texts of the Urmia Edition and the Scholia of Bar ʿEbrâyâ from the text of Lee are as follows.[1]

I: 6 ܐܬܪܐ] ܐܬܐ α. II: 2 ܡܫܬܚܘ] ܐܫܬܚܘ α; 4 ܐܒܕ]>ܐ β; 10 ܡܫܫ] ܐܫܐ α | ܐܡܫܐܪܟܘ] ܐܡܫܐܪܟܘ α; 11 ܐܒܕ ܐܠܠ] ܐܒ β. III: 3 ܐܫܟܚ]+ܘ α | ܒܝܬܐ]+ܠ α | ܐܠܗ]>ܐ α; 5 ܐܒܕ α. IV: 2 ܐܫܬܚ] +ܘ α; 5 ܠܚܬܚ ܠܚܬܚ] ܠܚܬܚ α β. V: 2 ܐܫܚ] ܐܫܚ α β; 4 ܐܫܟ α β; 5 ܐܠ]>ܘ β; 6 ܐܡܫܐ α; 9 ܐܠܚܐ α; 12 α>ܒܝ. VI: 7 ܐܚܐܪ ܠܐ ܐܬܐ] ܐܚܐܪ ܐܚܐ ܐܚܐ α | ܐܚܐܪ β. VII: 6 ܐܠܚܐ] ܐܠܚܐ α; 9 ܐܡܫ] ܠ ܐܪ α; 10 ܐܫܟ] ܐܫ α | ܐܫܐ] ܐܫܐ α β; 11 ܐܫܫ]>ܘ β; 12 ܠܐ]+ܘ α; 13 ܐܚܐ]+ܘ α β; 16 ܐܫܐ] ܐܫ β; 17 ܐܡܫ] ܐܡ α | ܐܚܐ] ܐܚܐ α β. VIII: 3 ܒܝ]+ܘ β; 4 ܐܚܐ]>ܐ α |

[1] α = Urmia Edition; β = Scholia of Bar ʿEbrâyâ.

5 ܐܪܝܛܘ αβ; 7 ܠܐ ܫܪܝܪ ܐܬܐ] ܠܐ ܫܪܝܪ ܐܬܐ α | β ܠܐ | ܚܫܘܟ α; 9 ܐܬܐ] ܐܬܐ α | ܐܠܗܐ α. IX: 2 ܫܚܝܬܐ] ܫܚܬܐ α; 4 ܐܠܗܐ] + ܘ α; 6 ܚܠܦ α; 9 ܠܐ] ܠܐ αβ; 16 ܐܫܬܘ] ܐܚܝܕܘ α. X: 5 ܡܙܕ] > ܘ α | ܡܠܠ] ܡܠ αβ; 6 ܐܚܕ] ܐܚܕ α; 7 ܚܫܘܟ α | ܐܠܐ] > ܘ α; 11 ܐܡܝ] ܐܡܝ α; 14 ܐܬ] + ܘ α | ܐܡ ܚܢ] ܐܚܢ α; 17 ܐ] ܐ β | ܐ] ܐ αβ | ܐ ܡ β. XI: 1 ܡܝ ܐܚܢ] ܐܚܝ β. XII: 6 ܐܡܝ] ܐܡ β; 7 α > ܐܡ. XIII: 6 ܐ] + ܘ α. XIV: 5 ܐܡ ܐ ܐ] ܐܡ ܐ ܐ α; 7 ܐ β. XVI: 2 ܚܬ] + ܘ β; 3 ܐ] + ܘ αβ; 4 ܐ] ܐ αβ; 5 ܐܚܢ α; 6 ܐ] + ܘ α; 7 ܐ] + ܘ αβ. XVII: 1 ܚ] + ܘ α; 5 ܚܫ] > ܘ α; 7 ܐ] > ܘ α | α > ; 12] α; 13] α. XVIII: 3] > ܘ α; 6] + ܘ α; 7] α; 9] α; 10] > ܘ α |] αβ; 16] > ܘ β; 17] + ܘ α; 19] + ܘ β; 21] > ܘ α; 25] α |] > ܘ α; 26] α; 33] > ܘ α; 37] + ܘ α; 39 ; 44] + ܘ α; 48] + ܘ α XIX: 4] α |] β; 5] αβ |] + ܘ β; 7] > ܘ α; 11] α; 12] + ܘ α |] > ܘ αβ. XX: 2] α; 7] α. XXI: 4 αβ; 5] α; 7] α; 8] > ܘ α; 9a] α; 9b] α; 10] β |] α; 13] + ܘ αβ |] β. XXII: 3] α; 4 αβ; 7 β |] α; 8]

ἐπιστρέψει α; 11 σωσει] κυριε α; 14 αυθις] + ο α; 15 ωδαζ] αζα α; 20 δικ δικ α β; 24 δικαιοσ α β; 25 κυς ιησ]>ο α; 27 κυριε]+ο α | λαλειν α. XXIII: 5 ιδε α. XXIV: 2 δικαι α β; 7, 9 ἐπιστρεψει α β. XXV: 5 ὑψωσεσθε] κρυπτεσθε α; 10 μωαβ α | σαβαωθ] σαβαωθεου α; 12 ἐπιστρεψει]+ο α; 13 κρυπτη] κρυβη α; 17 ιδε] ιδε α; 18 ιδε]+ο α β; 19 ιδουσιν] ιδουσι α; 21 λαοσ α, λαοισ β. XXVI: 3 κρυπτη]>ο β. XXVII: 6 ιδε α; 9 ουκ εν εσαι] κρυφη α; 10 κρυπτο]>ο α; 12 ισραηλ] ισραελ β. XXVIII: 6 ου κρυψ] αυτη α; 8 κρυφαιο] κρυφαια α. XXIX: 4 ταπ]+ο α; 6 ταπ]>ο β | ιδε α | κρυπτ] κρυβ α; 9 κρυπτ] κρυβ β | ιδε α β. XXX: 5 κρυπτη] κρυβη α; 7 κρυφαιο]+ο α. XXXI: 4 ουτω κυς σαβ ουτ] ουτω κρυψει κυς σαβ α β; 8 ισσουρ] ισσουρεσ α β | κρυπτ]+ο α β; 9 ιδουσιν]>ο α β; 10 σωσουσ]+ο α; 14 κρυπτ]+ο α; 15 ειρηνη] ειρηνη κρυπτη β; 19 κρυπτη ιδε κυς] κυριε κρυβηθι α; 20 κυς κυς ιδε β; 21 ειπεν α. XXXII: 2 κρυπτ α; 4 σωσι] σωσι α; 8 κρυπτ]+ο α; XXXIII: 3 ειδον]+ο α; 7 ιδε] ειδεν α | κρυπτ] κρυβ α β; 8 ιδωσι] ἐπιστρεψει α β; 9 ισχυι α; 13 κυριοσ α; 16 κρυπ]+ο α; 18 κρυπτ]>ο α; 21 ου σωσ] ομου α. XXXIV: 2 ισραηλ] ισχυροσ α; 3 ειρηνη] ειρηνη α; 6 ου] κυσ α β; 9 ισραηλ] ισχυσ α. XXXV: 3 κρυψουσι] κρυψουσι β; 6 ιδουσι] ειδον α; 8 ισραηλ ειρηνη] ισραηλ ειρηνη α; 9 ιδουσι] ειδον α | ισχυσουσιν] ισχυσουσιν α; 12 ειπαρη]>ο β | κυριε ιδε β; 16 ἐπιστρεψει]+ο β; 19 κρυπτ]+ο α β; 24 ισραηλ] ισ α; 27 ου ειπ]ειπ α; 28 ιδουσ]>ο α. XXXVI: 5 κρυπτ]

ܐܪܟܐ α; 6 ܥܒܕ̈ܘܗܝ|+ ο α β | ܐܡܪ]+ ܐ α | ܐܬܝܗܒ] ܐܬܝܗܒ α | ܐܝܬܝܗܒ| ܐܝܬܝܗܒ α; 8 ܕ̈ܒܪ]+ ο α | ̈ܒܪ β; 12 ܡܫܟܚܬ]+ ο α. XXXVII: 11 ܐܬܚܕ̈ܘ]> ο α; 19 ܠ]+ ο α; 25 ܐܠܘ|> ο β; 35 ܐܬܪ̈ܐ| ܐܬܪ̈ܐ α. XXXVIII: 2 ܐܠܝܢ|> ο β; 4 ܒ̈ܥܝ] ̈ܥܝ α | ܥ̈ܝ α β | ̈ܒܥ] ̈ܥ α; 5 ̈ܒܥ] ̈ܥ α; 6 ܡܠ]+ ο α; 13 ܐ̈ܢܐ] ܐ̈ܢܐ β α | ܐ̈ܢܐ|> ο α | ܐ̈ܢܐ] ̈ܐ̈ܢܐ α β; 18 α > ο. XXXIX: 3 ܒܠܒ] ܒܥ α β; 4 ܫܡ]+ ο α | ܫ̈ܡ ο β; 7 ܐ̈ܢܐ] ̈ܐ̈ܢܐ α; 8 ܟ̈ܠ|> ο α | ܐ̈ܫ̈ܐ]> ο α; 10 ̈ܐ̈ܢܐ] ̈ܟ α. XL: 1 ̈ܥ̈ܒ̈ܐ| ̈ܥ̈ܒ̈ܐ α; 6 ܐ̈ܢ̈ܐ̈ܟ̈ܐ] ̈ܐ̈ܢ̈ܐ̈ܟ̈ܐ α; 8 ̈ܥ̈ܐ α β; 11 ̈ܒ̈ܐ]> ο α; 12 ̈ܥ̈ܐ α β | ̈ܥ̈ܐ]> ο β; 14 ̈ܐ̈ܒ̈ܐ] ̈ܟ̈ܐ β; 16 ̈ܐ̈ܥ̈ܐ α; 17 ̈ܥ̈ܫ̈ܒ̈ܐ] ̈ܥ̈ܫ̈ܒ̈ β. XLI: 1 ̈ܐ̈ܫ̈ܐ̈ܥ̈ܐ]> ̈ܐ α; 6 ̈ܒ̈ܒ̈ܐ]+ ο α; 10 ̈ܫ̈ܫ̈ܒ̈ܐ]+ ο α | ̈ܥ̈ܐ̈ܒ̈ܐ] ̈ܥ̈ܐ̈ܒ̈ܐ β; 13 ̈ܠ̈ܥ̈ܐ̈ܐ α | ̈ܒ̈ܐ̈ܒ̈ܐ|> ο β. XLII: 2 ̈ܒ̈ܐ α; 7 ̈ܟ̈ܠ̈ܐ]> ο α β | ̈ܟ̈ܐ̈ܐ] ̈ܐ̈ܐ̈ܐ α; 8 ̈ܒ̈ܠ̈ܐ] ο ̈ܒ̈ܠ̈ܐ α; 9 ̈ܐ̈ܠ̈ܐ̈ܐ]> ̈ܐ β; 10 α > ̈ܐ̈ܐ. XLIII: 1 ̈ܐ̈ܠ̈ܐ̈ܐ̈ܐ]> ο β; 2 ο̈ܒ̈ܐ̈ܐ α; 5 ̈ܒ̈ܫ̈ܐ̈ܫ̈ܒ̈] ̈ܐ̈ܠ ̈ܐ̈ܐ̈ α. XLIV: 2 ̈ܒ̈ܐ̈ܐ̈ܐ] + ο α β; 4 ο̈ܒ̈ܐ α; 6 ̈ܫ̈ܠ̈ܫ̈ܒ̈] ̈ܫ̈ ̈ܫ̈ܠ̈ܫ̈ܒ̈ α | ̈ܐ̈ܐ̈ܐ] + ο α; 7 ο̈ܒ̈ܐ α; 12 ̈ܐ̈ܐ̈ܐ̈ܐ] ̈ܐ̈ܐ̈ α; 14 ̈ܐ̈ܐ̈ α β, 16 ̈ܐ̈ܐ̈ο] ̈ܐ̈ܐ̈ α; 23 ̈ܐ̈ܐ̈ܐ̈ܐ] ̈ܐ̈ α | ̈ܐ̈ܐ̈ܐ̈ β; 24 ̈ܠ̈ܥ̈ο̈ܐ̈ο] ̈ܠ̈ܥ̈ο̈ܐ̈ο α. XLV: 4 ̈ܥ̈ܫ̈ܐ̈ο ̈ܥ̈ܐ̈ܐ̈ܐ̈] ̈ܥ̈ܫ̈ܐ̈ο ̈ܥ̈ܫ̈ܐ̈ο ̈ܥ̈ܐ̈ܐ̈ܐ̈ ̈ܐ̈ α; 6 ̈ܐ̈ܐ̈ α; 8 ̈ܐ̈ܐ̈ α β | ̈ܐ̈ο]> ο α; 12 ̈ܐ̈ܐ̈ܐ̈] ̈ܥ̈ܐ̈ܐ̈ α; 13 ̈ܐ̈ܫ̈ܐ̈] ̈ܫ̈ܫ̈ܐ̈ β; 14 ̈ܠ̈ο̈ο̈ο| > ο β; 15 ̈ܠ̈ܐ̈ܐ̈ο]> ο α; 16 ̈ܐ̈ܫ̈ܫ̈ܐ̈] ̈ܥ̈ܫ̈ܐ̈ α | ̈ܐ̈ܫ̈ܫ̈] ̈ܥ̈ܫ̈ α; 17 ̈ܐ̈ܐ̈ α. XLVI: 4 ο̈ܐ̈ܐ̈ α; 5 ̈ܐ̈ο̈ο̈ο̈ο] ̈ο̈ο̈ο̈ο α; 6 ̈ܐ̈ܫ̈ο] ̈ο̈ο̈ο̈ο α. XLVII: 3 ̈ܒ̈ܫ̈ܒ̈ α; 5 ̈ܐ̈ܐ̈ο̈ο|> ο α β. XLVIII: 1 ο̈ο̈ α | ο̈ο̈ο̈ο̈ο̈] ̈ܐ̈ο̈ο̈ο̈ β; 7 ̈ܐ̈ο̈ο̈] + ο α; 8 ̈ο̈ο̈] ̈ܐ̈ο̈ο̈ο̈ α β | α > ̈ܐ̈ο̈ο̈ο̈ ̈ܐ̈ο̈ο̈ο̈ ο̈ο̈ο̈ο̈ο̈; 10 ̈ο̈ο̈]

καὶ α β; 14 ἐλάλησεν α | ἐν τῷ λαῷ] τοῦ λαοῦ α.
XLIX: 2 καὶ ἐπὶ β; 7 καὶ] + τὰ β | ἐστὶν] ἐστὶ
ἐστὶ τοῦ κρῖναι β; 9 καὶ ἐν] καὶ α β | ἐστὶν α | ἐλάλησεν α;
12 καὶ ἐν β; 18 ἐξῆρε] ἐξῆρεν β; 19 καὶ] ἐν α β.
L: 2 καὶ] + ὁ α; 3 καὶ] > ὁ β | ἐλάλησεν] λαλήσει α;
6 καὶ] καὶ α; 7 ἐστὶν α, ἐστὶν β | ἐν] ἐστὶν
ἐστὶν α β; 8 > καὶ α β; 9 καὶ] > ὁ β; 12 ἐλάλησεν β;
16 καὶ] > ὁ α; 23 καὶ] + ὁ α. LI: 2 ἐστὶν]
ἐστὶν ἐλάλησεν β, ἐλάλησεν α; 4 ἐστὶν] ἐστὶ α β; 7 ἐν] > ὁ β;
9 ἐστὶν] ἐλάλησεν α; 10 καὶ] ἐστὶν α β; 14 ἐστὶν]
ἐστὶν α β; 15 ἐστὶν] ἐστὶ α β; 16 καὶ] > ὁ α β.
LII: 5 καὶ ἐστὶν] ἐστὶν καὶ α, > καὶ β;
8 καὶ] + καὶ β; 9 ἐλάλησεν] > ὁ α | ἐλάλησεν α. LIII: 1
ἐλαλήσαμεν] ἐλαλήσαμεν β; 2 καὶ] καὶ β; 3 καὶ]
> ὁ α; 4 καὶ] > ὁ α; 6 ἐστὶν α. LIV: 1 ἐστὶν]
ἐστὶ α; 3 ἐκληρονόμησεν] κληρονόμησεν α; 4 ἐστὶν]
καὶ α. LV: 10 καὶ] καὶ α; 13 καὶ ἐν β;
20 ἐστὶν] ἐστὶ β α. LVI: 2 ἐστὶν] + ὁ α;
4 καὶ ἐν β; 5 ἐστὶν] > ὁ β | β > ὄνομα; 9 καὶ] > ὁ β.
LVII: 4 καὶ] + τὰ β | ἐστὶν] ἐστὶ β; 6 ἐστὶ] ἐστὶ α;
7 ἐστὶν α. LVIII: 1 ἐστὶν] ἐστὶ β |
ἐστὶν καὶ] ἐστὶ β; 4 καὶ] καὶ α β; 5 ἐστὶν]
ἐστὶ α; 7 ἐστὶν] + ὁ α; 8 καὶ] + ὁ β α; 11 καὶ ἐν]
ἐν α. LIX: 5 ἐστὶν α; 7 καὶ] καὶ α β;
9 ἐστὶν α; 10 β > καὶ; 12 καὶ] καὶ α; 16 ἐστὶν]
> ὁ α. LX: 1 ἐστὶν] ἐστὶ β | ἐστὶν] ἐστὶ β;
7 καὶ α β; 8 καὶ] ἐστὶ α, καὶ β | ἐστὶ]
ἐστὶ α; 9 ἐστὶ] > ὁ β. LXI: 4 ἐστὶν α; 7 καὶ]
> α; 8 ἐστὶν α. LXII: 6 ἐστὶ] ἐστὶ α; 8 ἐστὶ]

ﻟﺪ α β. LXIII : 5 ﺗﺘﺮﺣﻢ] ﺗﺮﺣﻢ α. LXIV : 5 ﻟﻢ]+ ﻩ α. LXV : 5 ﺗﺴﺘﺮ] ﻟﺴﺮ α; 11 ﺗﺘﺮﺣﻤﻮﻥ] ﻳﺘﺮﺣﻤﻮﻥ α. LXVI : 1 ﻟﻨﺎ] ﻟﻨﺎﻣﺮ α β; 4 ﻟﻤﻠﻚ α; 5 ﻟﻚ] ﻟﻚ ﻟﻢ β α; 6 ﻟﻢ] ﻟﻤﻮ α | ﻟﻨﺎﻳﺮﻩ]>ﻩ α; 11 ﻟﻨﺎ α β; 13 ﺗﺒﺨﺮﻩ] ﺗﺒﺨﺮ α | ﻣﻠﻠﻤﻮﻥ α. LXVII : 1 ﻟﻨﺎ] ﻟﻨﺎﻣﺮ β; 4 β>ﻩﻡ; 6 ﻟﻤﻮﻩ]>ﻩ β. LXVIII : 5 α>ﻩﻡ; 7 ﻟﻨﺎﻣﺮﻟﻚ] ﻟﻨﺎﻣﺮﻟﻚ α β; 8 ﻟﻚ] + ﻩ α β | ﻟﻨﺎﻳﺮ α; 12 ﻟﻠﻤﻮ]+ ﻩ α; 14 β>ﻣﻡ; 16 ﻟﻨﺎﻣﺮ ﻟﻢ] ﻟﻨﺎﻣﺮ β; 18 ﻟﻨﺎﻣﻮ] ﻟﻨﺎﻳﻮ α; 21 ﻟﻨﺎ α | ﻟﻨﺎﻣﺮﻩ] ﻟﻨﺎﻣﺮ α, ﻟﻨﺎﻣﺮﻩ β; 22 ﻟﻨﺎﻣﺮ] ﻟﻨﺎﻣﺮ α β; 23 ﻟﻨﺎﻣﺮﻟﻨﺎﻳﺮ] ﻟﻨﺎﻣﺮﻟﻨﺎﻳﺮ α; 26 ﻟﻨﺎﻳﺮ ﻩﻡ ﻟﻨﺎﻳﺮ] ﻟﻨﺎﻳﺮ ﻟﻨﺎﻳﺮ α β | ﻟﻨﺎﻳﺮ α, ﻟﻨﺎﻳﺮ β; 27 ﻟﻨﺎﻳﺮ] + ﻩ β | ﻟﻨﺎﻳﺮ] ﻟﻨﺎﻳﺮ α; 31 ﻟﻨﺎﻳﺮ] ﻟﻨﺎﻳﺮ α; 34 ﻟﻨﺎﻳﺮ α, ﻟﻨﺎﻳﺮ β; 35 ﻟﻨﺎﻳﺮ α | ﻟﻨﺎﻳﺮ α. LXIX : 3 ﻟﻨﺎﻳﺮ] ﻟﻨﺎﻳﺮ α | ﻟﻨﺎﻳﺮ]>ﻩ β, ﻟﻨﺎ α; 6 ﻟﻨﺎ]>ﻩ α | ﻟﻨﺎﻳﺮ α; 8 ﻟﻨﺎﻳﺮﻩ]>ﻩ β; 13 β>ﻟﻨﺎﻳﺮ; 15 ﻟﻨﺎﻩ]>ﻩ α | ﻟﻨﺎﻳﺮﻩ] ﻟﻨﺎﻳﺮﻩ α | ﻟﻨﺎﻣﺮ] ﻟﻨﺎ α; 21 ﻟﻨﺎﻟﻨﺎﻣﺮ] >ﻥ α; 25 ﻟﻨﺎﻳﺮ] ﻟﻨﺎﻳﺮ α; 26 ﻟﻨﺎ] ﻟﻨﺎﻳﺮ α; 33 ﻟﻨﺎﻳﺮ] ﻟﻨﺎﻩ α; 35 ﻟﻨﺎﻳﺮ] ﻟﻨﺎﻳﺮ β. LXX : 2 ﻟﻨﺎﻳﺮ]>ﻟ α | ﻟﻨﺎﻳﺮ] +ﻩ α; 4 ﻟﻨﺎﻳﺮ α; 6 ﻟﻤﻮ] ﻟﻤﻮ α. LXXI : 4 ﻟﻨﺎﻳﺮ ﻟﻢ] ﻟﻨﺎﻳﺮﻩ β; 5 ﻟﻨﺎﻳﺮ]>ﻳ α β | ﻟﻨﺎ]>ﻩ α; 9 ﻟﻨﺎﻳﺮ]>ﻩ α; 13 ﻟﻨﺎﻳﺮﻩ]>ﻩ α; 14 ﻟﻨﺎﻳﺮﻟﻨﺎﻳﺮ] ﻟﻨﺎﻳﺮﻟﻨﺎﻳﺮ α; 21 ﻟﻚ] +ﻩ α | ﻟﻨﺎﻳﺮ α; 22 ﻟﻨﺎﻳﺮ]>ﻩ α. LXXII : 9 ﻟﻨﺎﻳﺮ] ﻟﻨﺎﻳﺮ β; 10 ﻟﻨﺎﻳﺮﻟﻨﺎﻳﺮ] ﻟﻨﺎﻳﺮ α β | α>ﻣﻡ; 13 ﻟﻨﺎﻳﺮ α; 14 ﻟﻨﺎﻳﺮ] ﻟﻨﺎ α; 15 ﻟﻨﺎﻳﺮ α; 17 ﻟﻨﺎﻳﺮ α | ﻟﻨﺎﻳﺮ α; 18 ﻟﻨﺎﻳﺮﻟﻨﺎﻳﺮ]>ﻩ α β. LXXIII : 1 ﻟﻨﺎﻳﺮ α, ﻟﻨﺎﻳﺮ β; 8 ﻟﻨﺎﻳﺮ]+ ﻩ α; 10 ﻟﻨﺎﻳﺮ]>ﻥ α β; 20 ﻟﻨﺎﻳﺮ α; 23 ﻟﻨﺎﻳﺮ α; 24 ﻟﻨﺎﻳﺮ]+ ﻟﻨﺎ β. LXXIV : 1 ﻟﻨﺎﻳﺮ] ﻟﻨﺎﻳﺮ β; 2 α> ﻟﻢ; 12 ﻟﻨﺎﻳﺮ] ﻟﻨﺎ α β | ﻟﻨﺎﻳﺮ α β; 13 ﻟﻨﺎﻳﺮ α β;

16 משכלים] משכלים α; 18 ויגר] וגר α; 22 אלה] >α β. LXXV: 3 הודעתיה] יודעתיה α | תיכרת תוך] תיכרתו β; 5 אלה]>α α; 6 אלאה]>α β; 10 ממלכות] >α. LXXVI: 1 בישראל α, בישראל בישראל β; 5 אבירי] אבירי α; 8 תשמיע] תשמע α; 10 ויגר] וגר β; 10 שארית] שאריתם α. LXXVII: 6 חשבתי α; 8 אשר לא] אשר לא נאמנה α; 10 תיכרת] + α β; 16 ישראל] ישראל α; 17 ויגר] וגר α | ויר] + α α; 18 אלה]>α β; 20 הנה] הכה α. LXXVIII: 1 אלהים] אלהי β; 5 ותקם] ותקם α | בישראל α; 6 וגר] ויגר α; 14 ויהי]>α αβ; 18 בנפשם] >α α; 19 הוכל]>α α; 21 בישראל α; 24 ויצרף β; 25 לשבר] + α α; 28 ויפל] ויתקצו α | נפל α; 31 בישראל α; 34 ושחרו]>α β; 39 ויזכרו] ויזכרו β; 41 בישראל α, בישראל β; 42 ויום] ויום α | אשר שם ידם] ידם α; 44 וישם] ושמם α; 46 נפלם] נפל α; 51 כל] + α α | וי αβ; 56 בישראל α; 60 בשלו α; 64 ונפלו] ונפלו α | ומשכבתם] >α β; 70 בחר] + α α; 72 בישראל α. LXXIX: 1 ומעונתם]>α β; 4 ומעמנו]>α β; 10 הנה] הנה α αβ | בגוים β; 11 תבוא] תבוא α. LXXX: 1 בישראל α, בישראל β; 18 אלה] אלה αβ. LXXXI: 3 ושחות] ושחות β | וגר αβ; 4 בישראל α, בישראל β; 5 אשר לא] אשר αβ; 6 ותגדנה] וגדנה β; 8 בישראל α | אלה] אל α; 11 לא] + α α | בישראל α, בישראל β | ושמחו] ושמחו α; 12 אלהם אשר] אלהם α; 13 בישראל α; 16 ויכזבו]>α β. LXXXII: 5 אלה] אלה αβ | ואבד] ואד α; 7 אשר הם β. LXXXIII: 2 ואיבי α; 3 ועורמי] ועורמי β; 5 בישראל α; 15 כחלהלה] כחלחלה α; 18 אלם α | ואבדו] + α α. LXXXIV: 3 ואגה]>α αβ; 5 ועזוזהם]

ܘ α | ܐܝܬܝ α. LXXXV:2 α ܐ; 3 ܒܥܝܢܝ] + ܘ α; 10 ܐܠܗܝܢ] ܘ α; 12 ܒܟܠ] ܘ β | ܠܥܠܡ α. LXXXVI:8 ܐܠܗܝ] ܐܠܗܝ α, ܡܠܟܐ β; 11 ܐܘܪܚܟ] ܒܟ α; 14 ܡܟܢܝܐ] ܡܟܢܝ α. LXXXVII:3 ܠܥܠܡ α; 5 ܐܝܬܝ] ܗ αβ; 6 ܒܒܝܬ] ܒܐܪ α. LXXXVIII:2 ܠܥܠܡ α; 8 ܒܡܠܟ] ܐܠܗ α; 9 ܐܬܐ] ܘ α; 12 ܒܐܪܥܐ α; 13 ܕܨܦܢ α; 14 ܐܠܗ] ܡܠܟ α; 15 ܒܚܣܕܐ] ܘ β. LXXXIX:2 ܡܢܐ α; 3 ܠܒܢܝ] ܐܠ α; 5 ܐܝܬܝ] ܐܬܐ α; 11 ܐܬܐ α; ܠܥܠܡ αβ | ܡܢܐܠܥܠܡ] ܡܢܐܠ αβ; 13 ܐܬܐ] ܡܐ α | ܒܥܒܕܐ α; 17 ܒܥܒܕ α | ܠܥܠܡ α; 20 ܒܚܙܝܬ] ܘ α | ܐܬܝܬ] ܘ α: 33 ܐܠ] ܘ α; 43 ܒܚܕܡܝ] ܘ αβ; 44 ܒܩܠܐ] ܘ α ܐܬܝ] ܐ αβ; 49 ܐܝ; 52 ܒܪܟ] + ܘ α. XC:2 ܠܥܠܡ α | ܡܢܐ α | ܠܥܠ αβ; 3 ܐܬܐ ܐܠ β; 4 ܠܥܒܝܪ ܡܢܐ α] ܠܥܒܝܪ ܐܬܐ αβ; 5 ܫܢܐ αβ; 8 ܐܠܗ β; 13 ܐܬܐ α | ܐܠܗ αβ; 16 ܥܒܕܝ] + ܗ α; 17 ܒܢܝ ܗ] ܒܢܝ ܥܠ ܥܒܕܝ β. XCI:8 ܥܡܐܒܕܢ] ܘ αβ | ܒܥܠܡ α | ܒܥܠܡ α; 10 ܠܟ] + ܗ β; 14 ܥܡܐܒܕܐ] ܘ β; 15 ܡܫܒܚ] ܘ α. XCII:2 ܡܐܫܬܐ] ܘ αβ; 4 ܒܚܝܠܐ α; 7 ܒܐܠ α; 10 ܒܥܠܡ] + ܘ α; 12 ܐܠܗ] + ܘ α; 15 ܐܠܗ α. XCIII:1 ܠܥܠ αβ; 3 ܒܥܠܡ] + ܘ α. XCIV:1 ܠܠܟܡ | ܠܠܟܡ α; 12 ܒܐ ܐܠܗ β; 18 ܠܟܝ] ܠܟ α; 20 ܐ] + ܘ α; 23 ܐܠܗ] ܥܠ α | ܥܡܚܝܢܢ] ܥܡܚܝܢܢ α. XCV:5 ܒܐ α; 6 ܒܐܪ] + ܐܡ β; 9 ܩܕܫ] + ܘ β. XCVI:4 ܒܐ ܐܡ ܒܝ] ܐܝܬ ܒܝ α; 5 ܐܝܬ] ܘ αβ | ܡܢܐ] + ܗ β; 10 ܠܥܠ αβ | ܐܠ] + ܝ β | ܒܥܠ α | ܐܝܬ] ܐܬܐ α; 12 ܡܐ] + ܘ α; 13 ܠܥܠ α. XCVII:1 ܫܝ] + ܘ α; 3 ܠܒܝܬ α; 4 ܠܥܠ αβ; 6 ܐܬܐ α; 8 ܒܐܪ α; 10 ܐܠܗ] ܐܬܐ α | ܐܡ] ܘ α. XCVIII:3 ܠܐ α; 7

ܠܚܝ α | α> ܠܥܠܡܐ | ܡܝܬܝܢ] + ܘ α; 9 ܠܚܝ α. XCIX: 1 ܕܘܝܕ α. C: 3 ܥܡ ܕܠܐ] ܪܥܝܐ ܕܠܐ α. CI: 2 ܫܠܡܝܢ] > ܘ α; 3 ܡܕܡܡ ܪܥܝܐ] ܒܝܬ ܡܫܟܢ α; 7 ܠܐ] + ܘ α. CII: 2 ܠܚܝ α; 3 ܪܚܡܝܟ] ܪܚܡ α; 8 ܐܢ] ܐܝܟ β; 10 ܫܒܪܬܢ] > ܘ β; 11 ܟܨܠ] > ܘ αβ; 16 ܪܚܡܝܟ] ܡܫܟܝܟ α; 18 ܕܒܪܝܬ α; 19 ܪܚܝܠ] ܪܚܝ ܠ α; 23 ܐܚܝ] + ܢ α; 25 ܪܚܡ α. CIII: 3 ܫܠܚ α; 7 ܒܝܬ α; 11 ܪܚܡ α | ܡܗܝܡܢ] + ܪܚܝܢ α. CIV: 1 ܒܪ] ܪܚܝ α | ܠ] ܒܪܟ α; 2 ܫܡܝܐ] ܒܫܡܝܐ α | ܡܟܣ] ܒܫܒܚ α; 4 ܪܚܝ] ܝܥ αβ; 5 ܕܘܝܕ α | ܚܠܡ α; 7 ܟ] + ܘ α; 8 ܕܒܪܗ] ܒܫܡ α; 12 ܟ] + ܘ α; 14 ܕܒܪ α | ܪܚܝܢ α; 16 ܪܒܪܐ] > ܘ α; 17 ܫܡ α | ܒܪܝܬ] ܒܪܝܬ α; 21 ܪܒܝܥ] + ܘ α; 25 ܫܢܐ α; 33 ܡܠܝ] ܪܡܠ β; 34 ܢܥܒܕ α. CV: 4 ܐܒܗ] + ܡܢ α; 5 ܡܗܝܬܗ] + ܘ α; 10 ܒܝܬ α; 12 ܠܡܠ] + ܘ α; 15 ܪܒ] > ܢ β; 17 ܪܒܝܒܗ] > ܘ α; 18 ܐܝܟ] ܐܡ α; 23 ܒܪܝܬ ܕܠ] ܒܝܬ ܕ α, ܕ ܒܪܝܬ β; 24 ܫܒܥ] + ܘ α; 31 ܪܒܐ ܪܒܝܒܗ] ܪܒܐ α; 36 ܙܝ αβ; 44 ܒܢܝ] > ܘ α. CVI: 3 ܡܗܝܡܢ] ܪܒܝܒܝ α; 4 ܒܪܟ] + ܘ α; 5 ܪܥ] + ܘ α; 9 ܪܒܝ] > ܘ α | ܫܠܡ] > ܘ α; 16 ܠܡ] > ܘ α | ܪܒܝܥ] + ܗ α; 17 ܒܝܬ] ܒܝ αβ; 26 ܒܝܪ] > ܘ α | ܪܝܒܝ] ܪܒܝ α; 31 ܪܒܝ] > ܘ β; 32 ܫܒܚ] > ܘ β; 34 ܘܝܒ] ܝܒ α; 37 ܪܝܚ] ܪܝܚ α; 42 ܒܫܡ α; 47 ܪܡܠ] ܒܠ β; 48 ܒܪܝܬ ܪܡܠ] ܒܝܬ ܡܠ α; 48 ܟ] + ܘ α. CVII: 1 ܠܚܝ α; 13 ܢܨ] + ܘ α; 14 ܒܪܝ] > ܘ α; 14 ܒܒ] ܒܒ β; 17 ܟ] > ܘ α; 18 ܠܚ] > ܘ α; 23 ܫܒ] + ܘ α; 30 ܝܒ] ܘܝܒ α; 31 ܪܝܚ] ܒܝܬ α; 38 ܘܝ α; 40 ܪܥܠ] ܥܠ α; 41 ܒܪ α.

CVIII:4 ܥܡܝ ܕܐܝܬ ...] ܐܝܬ ... ܥܡܝ α; 8 ܒܝܕ] + ο α | ܐܝܬ αβ; 9 ܕܐܝܬ] + ο αβ; 11 ܠܚܫ] ܡܢܚܫ β; 12 ܐܝܬ] ܫܐ α; 13 ο] > ο α. CIX:12 ܐ] + ο α; 16 ο] ܠܐ β | ܕ ܐܝܬ] > ο β; 18 ܠܒܫ] ܠܒ ο α; 23 ܐܝܬ α; 25 ܫܐ α; 26 ܐ] ο α. CX:2 α> ܥ; 6 ܐ αβ; 7 ο α. CXI:8 ο] > ο α | ܠ α |] + ο α |] > ο α; 9 αβ> ; 10 ο αβ. CXII:3] ο α; 9 α |] ο α; 10] > ο αβ |] α | ο α. CXIII:4] + ο α; 8] αβ. CXIV:1, 12 α, β; 3 α; 6] + ο α; 7] + ο α; 5 α; 7] > ο α |] α; 9 α | ο] > ο α; 10 ο] > ο α; 16 α; 17] + ο αβ. CXV:4] ο α; 8] α; 9] αβ; 11] + ο α; 14] > ο α; 15 ο α; 18] > ο α; 19 α. CXVII:2 α; 9 α, 17]] ο α; 20] > β; 22 α β; 23] ο] α; 26 α; 27]] β. CXVIII:4] α; 8 α; 18 α> ; 42] > ο α; 43 α; 44 α; 57] αβ; 72 α; 82] α; 98] α; 109 αβ; 120] β; 121] α; 122]] ο αβ; 123] α; 125] α; 133]] ο β; 137 α; 141 α ; 146]] α; 148 α; 149 α; 159] > ο α; 160 αβ; 162]] α; 169 α; 170 α; 175] αβ; 176] α.

CXX: 3 ܠܟ]>ο αβ; 4 ܢܛܘܪ α; 5 ܡܛܪ]ܟܛܪ α; 7 ܟܠܟ ο α. CXXI: 2 ܒܢܝܢ α; 4 ܫܠܡ α | ܠܢܛܘܪ α, ܠܢܛܘܪ β; 6 ܫܠܡ]ܟܠܡ α. CXXIII: 1 ܢܛܘ α; 3 ܢܟ]>ο α; 6 ܡܢ ܥܡ α. CXXIV: 5 ܠܢܛܘ α. CXXVI: 1 ܒܝ]>ο β; 5 ܒܬ ܡܟܠܝ]ܒܬ ܡܟܠܝ β. CXXVII: 2 ܒܢܝ ܝ β; 3 ܟܫܬ ܟܫ]ܒܢܝ ܟܫ α; 6 ܢܛܘ α. CXXVIII: 1 ܢܛܘ α, ܠܢܛܘ β; 3 ܫܠ]ܫܠ α; 6 ܒܢܝ]>ο α | ܒܢ]>ι β; 7 ܟܠܟ]>ο β. CXXIX: 6 ܟܡ]>ο β; 7 ܢܛܘ α; 8 ܡܡ]>ο α | ܠܢܛܘ α. CXXX: 2 ܡܒ]ܟܒ α; 3 ܢܛܘ α. CXXXI: 4 ܟܫܒ] + ο α | ܟܠܟ] + ο α; 8 ܟܫܟܒ]ܟܫܟܒ β; 11 ܒܟ] + ι α; 12 ܟܫܟ]ܡܫܟ]>ο α | ܒܒ α; 14 ܒܒ α. CXXXII: 2 ܒܒ αβ; 3 ܟܠ]ܟܠ αβ. CXXXIV: 3 ܡܒܪܟ]>ο α; 4 ܢܛܘ ο α, ܠܢܛܘ β; 7 ܟܒ]>ο β; 12 ܢܛܘ α; 14 ܒܒ]ܒܒ αβ; 16 ܟܡ α; 19 ܢܛܘ α; 21 ܡܡ ܥܡ α. CXXXV: 1 ܒܟ α; 11 ܠܢܛܘ α; 14 ܠܢܛܘ α; 22 ܠܢܛܘ α. CXXXVI: 1 ܒܒ]ι ܒܒ α; 4 ܒܒ]ܒ α; 6 ܥܡ αβ | ܠ]ܠ ι ο α; 4 ܒܒ]ܒ α. CXXXVII: 1 ܒ]ι ι ο β |]ܒ β. CXXXVIII: 1]ܟܫܟ + ο β; 2]ܒܒ α; 3]ο α; 14]ο α; 16]ο + ο αβ |]ο + ο α; 17]ο β. CXXXIX: 3]ο α |]ο β 6]ι ι α; 7]ο αβ; 8]ο α; 10]ο + ο α |]ο + ο α; 11]ο β; |]ο α |]ο α; CXL: 5]ο α; 6]ο α. CXLI: 5]+ ο α; 7]ο αβ. CXLII: 3]+ ο α; 5]+ ο α β; 8 α > ο; 10]ο

ܟܘܝܗܝ α; 11 ܥܒܕ] ܥܒܕ α; 11 ܠܐ] + ο α; 12 ܥܡܗܘܢ] > ο α. CXLIII: 2 ܒܪܚܡܟ] ܒܪܚܡܟ α; 8, 11 ܠܡܚܠ] ܠܐ α; 13 ܡܢ ܟܠ ܡܝܢ] ܡܢ ܟܠ ܡܝܢ α; 15 ܠܥܡ] + ο α | ܕܝܗ] ܕܝܗ α. CXLIV: 2 ܠܥܡܝ α; 11 ܒܢܝ ܐܢܫ] + ο α; 13, 21 ܠܥܡ α; 18 ܩܪܝܒ α. CXLV: 1 ܐܠܗܝ] ܐܠܗܝ α; 3 ܐܝܢ ܩܨ β; 7 ܕܚ] + ο α. CXLVI: 1 ܐܡ ܡܠ] ܐܡܠ α; 3 ܠܒܢܝ α; 5 ܐܝ α; 9 ܕܡܐ] > ο α; 10 ܠܥܡܗ] > ο α. CXLVII: 13 ܥܡܟ] ܒܟ α; 19 ܡܫܦܛܝܗ] ܡܫܦܛܝܗ α | ܠܒܢܝ α. CXLVIII: 4 ܟܘܟܒܝ] ܟܘܟܒ α | ܟܘܟܒܐ] > ο α β; 6 ܠܥܠܡ α; 10 ܟܢܦܝ] ܟܢܦ α; 11 ܟܠ ܡܠܟܝ] ܟܠ ܡܠܟ α; 12 ܐܡ ܒܢܝ] ܐܒܝ α; 13 ܡܢ ܥܠܡ] ܡܢ ܥܠܡ β | ܠܒܢܝ ܫܪܝܪ ܥܠ] ܠܒܢ ܫܪܝܪ ܥܠ α. CXLIX: 2 ܠܒܢܝ α, ܠܒܢܝ β; 8 ܟܒܠܬ] ܟܒܠܬ α. CL: 4 ܒܫܒܚ] ܒܫܒܚ α; 5 ܒܨ] ܒܨ α | ܒܫܒܚ] ܒܫ α.

§ 3. *The Greek and Syriac variants compared*

Psalm ii.

3. עבתימו ~ ܒܫܒܝ τὸν ζυγὸν αὐτῶν שלשלותהון
9. תְּרֹעֵם ~ ܬܪܥܝ ποιμανεῖς αὐτοὺς תתברינון
12. כמעט ~ ܒܥܝܪ ἐν τάχει כועיר

Psalm iv.

2. ענני ~ ܫܡܥ ἐισήκουσεν קבל מיני
8. ~ ~ ܘܡܫܚܐ καὶ ἐλαίου αὐτῶν ~

ii: 9 LXX and ס read תְּרֹעֵם from רעה. 12 ס may agree with LXX or N. T.

iv: 2 εἰσηκουσεν ABDMRSW. εἰσηκουκας, a ס = עניתני.

Psalm v.

11. ארום מרדו במימרך תהוכינון מרו בך ὅτι παρεπίκρανάν σε

12. ותסך עלימו תשכנינון בהם καὶ κατασκηνώσεις ἐν αὐτοῖς ותטיל עילויהון

Psalm vii.

3. פרק ואין מציל פרוק תהוי לה מה μὴ ὄντος λυτρουμένου μηδὲ σώζοντος יפשח ולית דייפצי

5. אם־גמלתי שולמי רע ארי פורעה לקדם דחבה לי כשאלא מה εἰ ἀνταπέδωκα τοῖς ἀνταποδιδοῦσίν μοι κακά אין פרעית לבעיל שלמי ביש

12. ואל זעם בכליום לא תכיר כל מה μὴ ὀργὴν ἐπάγων καθ' ἑκάστην ἡμέραν ובתקוף רגיז על רשיעי כל יומא

Psalm viii.

3. עז תשבחתך αἶνον עושנא

6. מלאכים אלהים ἀγγέλους ממלאכיא

Psalm ix.

7. האויב תמו חרבות לנצח כלהו חרבה חשיכא לסוף τοῦ ἐχθροῦ ἐξέλιπον αἱ ῥομφαῖαι εἰς τέλος וכד נפל בעיל דבבא אישתציו חילוותיה וכרכיהון אצתדיו לעלמא

21. שיתה יהוה מורה להם אשית נחתא שאת למהון κατάστησον Κύριε νομοθέτην ἐπ' αὐτοὺς שוי יהוה דחלתא להון

v: 11 LXX, ס read מרר for מרה.

v: 12 LXX, ס, נ read סכך for נסך.

vii: 3 LXX, ס take פרק in the sense of "to deliver"; T. "to rend in pieces".

vii: 5 The rendering of the ס and LXX is possible.

vii: 12 ס and LXX read וְאֵל.

ix: 7 LXX, ס read אוֹיֵבִי תַּמּוּ בַּחֲרָבוֹת לָנֶצַח.

ix: 21 LXX, ס read מוֹרֶה from יהה.

Psalm x.

2. ܒܓܐܘܬ ܪܫܥ ܝܕܠܩ ܥܢܝ ܒܫܒܚ ܕܐܬܓܠܝ ܡܣܟܢܘܬܗ ܕܥܢܝܐ
ἐν τῷ ὑπερηφανεύεσθαι τὸν ἀσεβῆ ἐνπυρίζεται ὁ πτωχός
בגסות רשיעא ידלק ענייא

3. ܘܒܨܥ ܒܪܟ ܢܐܨ ܝܗܘܐ ܕܡܒܪܟ ܓܒܪܐ ܕܝܗܘܐ ܛܠܡܐ ܡܪܚܩ ܡܝܡܪܐ
ὁ ἀδικῶν ἐνευλογεῖται παρώξυνεν τὸν Κύριον דמברך גברא
טלומא מרחק מימרא דיהוה

5. ܟܠ־ܨܘܪܪܝܘ ܝܦܝܚ ܒܗܡ ܟܠ ܒܟܠ ܡܥܝܩܢܝ ܝܙܘܥ ܒܗܘܢ
πάντων τῶν ἐχθρῶν αὐτοῦ κατακυριεύσει בהון בכל מעיקני יזעוף

12. ܐܠ ܐܠܗܝ ܝܗܘܐ ὁ θεός μου יהוה

17. ܬܟܝܢ ܠܒܡ ܬܩܫܝܒ ܐܘܕܢܟ ܕܥܒܕ ܗܘ ܠܒܐ ܕܗܘ ܐܬܝܗ
τὴν ἑτοιμασίαν τῆς καρδίας αὐτῶν προσέσχεν τὸ οὖς σου
תתקין לבהון תצלי אודנך

Psalm xi.

3. ܟܝ־ܗܫܬܘܬ ܝܗܪܣܘܢ ܕܐܫܬ ܗܫܬ ܕܐܬܪ ܕܐܫܬ ܟܠ
ὅτι ἃ κατηρτίσω καθεῖλον מטול דאין אשיתא יתרעון

7. ܥܫܪ ܕܐܬܨܝܬ εὐθύτητα תקניא

Psalm xii.

5. ܠܥܡ ܢܗܝܒ ܠܠܫܢܢܢ ܢܓܒܝܪ τὴν γλῶσσαν ἡμῶν μεγαλυ-
νοῦμεν בלישננא נתגבר

7. ܒܥܠܝܠ ܠܐܪܥ ܕܒܝܫ ܕܒܝܫ ܐܪܥܐ δοκίμιον τῇ γῇ על ארעא

Psalm xv.

3. ܠܐ ܐܟܠ ܠܐ־ܕܓܠ οὐκ ἐδόλωσεν לא אכל לאדגל

4. ܠܓܪܡܝܗ ܠܫܒܘܩ τῷ πλησίον αὐτοῦ לגרמיה להרע

x : 2 The rendering of the ס and LXX is possible.
x : 3 ס and LXX read בָּרַךְ as passive בֹּרַךְ.
x : 5 ס and LXX have expressed the sense of the M. T. in a different way. x : 12 θεος] + μου $א^{ca}$ AR.
xi : 3 ס and LXX read השתית. xi : 7 ס and LXX read עָשָׂר.
xv : 4 ס and LXX read לְהָרַע for לְהָרֵעַ.

Psalm xvi.

2. אֲמַרְתְּ אחזת אנת εἶπα מלילת אנת

5. גורלי אתה תומיך ליה אחזתי מה אנת σὺ εἶ ὁ ἀποκαθιστῶν τὴν κληρονομίαν μου ἐμοί אנת תסובר עדבי

Psalm xvii.

3. זמתי בל־יעבר־פי כד צרפתני בל־תמצא הכפשנה הלא אחשבת καὶ οὐχ εὑρέθη ἐν ἐμοὶ ἀδικία ὅπως ἂν μὴ λαλήσῃ τὸ στόμα μου סננתא לי לא אשכחתא שחיתא חשבית בישותא לא עברת פומי

8. כאישון בת־עין כאשון דכבא דעינא ὡς κόραν ὀφθαλμοῦ כגילגול די במציעות עינא

Psalm xviii.

8. כי חרה לו חלבת אחמתא דלהון ὅτι ὠργίσθη αὐτοῖς ממטול דתקיף ליה

9. ואש מפיו תאכל אוכלא מן פומיה καὶ πῦρ ἐναντίον αὐτοῦ κατεφλόγισεν כאישא בערא דמן קדמוי

15. וברקים רב בזיקתא אסתרפת ἀστραπὰς ἐπλήθυνεν וברקין סגיאין

27. עם־נבר תתברר עם נכתא תתברר καὶ μετὰ ἐκλεκτοῦ ἐκλεκτὸς ἔσῃ עם יעקב דהוה בריר קדמך בחרתא בגוי מן כל עממיא ואפרשתא זרעיה מן כל פסילא

xvii : 3 ס and LXX read בל־תמצא זְמָתִי בל־יַעֲברו פי פעלות אדם בדבר.

xvii : 8 ס and LXX give the correct meaning of the M. T., but we would expect ס to use an expression similar to אישון. cf. Arab. اِنْسَانُ ٱلْعَيْنِ. xviii : 9 καταφλεγησεται א^{ca} R^{a}.

xviii : 15 רבב means either "to multiply" or "to shoot". ס, LXX, T have interpreted according to the latter meaning.

35. ונחתה קשת־נחושת זרועתי καὶ ἔθου τόξον χαλκοῦν τοὺς βραχίονάς μου ומתקיף היך קשת כרכומיא דרעי

36. וענותך תרבני καὶ ἡ παιδία σου αὐτή με διδάξει ובמימרך אסגעתני

46. ויחרגו ממסגרותיהם καὶ ἐχώλαναν ἀπὸ τῶν τρίβων αὐτῶν ויטלטלון מבירנתהון

Psalm xix.

5. קום ὁ φθόγγος αὐτῶν מתח עינייהון

Ibid. לשמש ἐν τῷ ἡλίῳ לשמשא

8. פתי νήπια שיברא

11. ומן אובריזין סגי פז רב λίθον τίμιον πολὺν

12. עבדך נזהר בהם ὁ δοῦλός σου פרם עבדך איזדהר בהון

Psalm xx.

6. נדגל μεγαλυνθησόμεθα ניתקם

8. נזכיר μεγαλυνθησόμεθα נדכר

Psalm xxii.

2. דברי שאנתי οἱ λόγοι τῶν παραπτωμάτων μου מילי אכליותי

xviii : 35 LXX, ס, T read נתתה.

xviii : 46 the M. T. is doubtful. cf. ii Sam. xxii : 46.

xix : 5 ס and LXX read קולם. xix : 12; this is an instance where the ס translators have slavishly rendered the Hebrew by a kindred root, regardless of idiomatic meaning; ומו in the Ethpe'el means "to observe carefully."

xx : 6, 8 ס and LXX read נִגְדַּל.

xxii : 2 ס and LXX read שגיאתי; 18 ס and LXX read יספרו.

3. אקרא אסוחי κεκράξομαι . . . . πρὸς σέ קרי

10. מבטיחי משברוי ἡ ἐλπίς μου אסברתני

14. היך כאריא אוף אחי אוף אריה ὡς λέων היך כאריא אידי

17. כוחא אוגד כארי ידי ὤρυξαν χεῖράς μου

18. אסתלל חלמי אספר כל־עצמותי ἐξηρίθμησαν πάντα τὰ ὀστᾶ μου אחוי כל חלבשוי גרמיי

22. מקרני רמים עניתני ומקרנוי רמין כריבנא קבילתא צלותי καὶ ἀπὸ κεράτων μονοκερώτων τὴν ταπείνωσίν μου וממלכין

27. לבבכם לבמי αἱ καρδίαι αὐτῶν לבכון

30. ונפשו לא חיה ונפש לא חי ומי נפשי לא חי καὶ ἡ ψυχή μου αὐτῷ ζῇ ונפש רשיעא לא ייחי

31. וזרע יעבדנו יספר לאדני לדור והגידו לעם נולד כי עשה זרעא דאברהם יפלחון קדמוי ויחוון כח גבורתא דיהוה לדרא בתראה καὶ τὸ σπέρμα μου δουλεύσει αὐτῷ ἀναγγελήσεται τῷ κυρίῳ γενεὰ

32. לעמיה דעתיד למילד פרישן דעבד λαῷ τῷ τεχθησομένῳ ὃν ἐποίησεν ὁ κύριος

Psalm xxiii.

1. יהוה רעי לא אחסר יהוה דון ית עמיה במדברא לא חסרו כולא Κύριος ποιμαίνει με καὶ οὐδέν με ὑστερήσει

xxii: 22 ס and LXX read עניי or ענותי; 30 ס and LXX read לו, and changed the rest of the sentence in consequence; 31 the first clause of ס agrees rather with T., the second clause with LXX.

xxiii: 1 only LXX influence can explain the unnecessary circumlocution of ס; 5 On the LXX reading, cf. *Psalterii Graeci quinquagena prima* a Paulo de Lagarde, p. 31 in loc. The ס verb is the same as the Hebrew; but in the Aphel it signifies "to inebriate".

5. כוסי רויה καὶ τὸ ποτήριόν σου μεθύσκον ὡς κράτιστον כלידי רווחא

6. אך טוב בנם טבתא τὸ ἔλεός σου

Psalm xxiv.

1. וישבי בה καὶ πάντες οἱ κατοικοῦντες ἐν αὐτῇ ודיתבין בה

6. פניך יעקב τὸ πρόσωπον τοῦ θεοῦ Ἰακώβ אפוי יעקב

Psalm xxv.

5. כי־אתה אלהי ישעי ὅτι σὺ εἶ ὁ θεὸς ὁ σωτήρ μου פורקני ארום את הוא אלהא

21. תם־וישר יצרוני ἄκακοι καὶ εὐθεῖς ἐκολλῶντό μοι שלמתא ותריצותא וטרונני

Psalm xxvii.

9. אלהי ישעי ὁ θεὸς ὁ σωτήρ μου אלהא פורקני

10. כי־אבי ואמי עזבוני ויהוה יאספני ὅτι ὁ πατήρ μου καὶ ἡ μήτηρ μου ἐγκατέλιπον με ὁ δὲ κύριος προσελάβετό με מטול דאבא ואימא ישבקו יתי יהוה יכנוש לי

13. לולא האמנתי לראות טוב בארץ חיים πιστεύσω τοῦ ἰδεῖν אילולי די הימנית למחמי

Psalm xxviii.

1. צורי ὁ θεός μου תקיפי

xxv:21 ם and LXX have used the concrete for the abstract.

xxvii:10 By the use of the perf. for the imperf. ם and LXX have changed a prediction into a fact.

xxviii:1 LXX invariably translates צור by θεὸς; 8 ם and LXX read עז לעמו.

7. ומגני עזי מחסיבטבה βοηθός μου καὶ ὑπερασπιστής μου ותריסי עושני; ibid. ואהודנו ונעזרתי ויעלז לבי ומשירי καὶ ἀνέθαλεν ἡ σάρξ μου καὶ ἐκ θελήματός μου ἐξομολογήσομαι αὐτῷ וסעדתני ודאיץ לבי ומתושבחתי אודה קדמוי

8. יהוה עז־למו מחסה משיחו הוא Κύριος κραταίωμα τοῦ λαοῦ αὐτοῦ יהוה תקוף להון

Psalm xxix.

1. הבו ליהוה בני אלים הבו ליהוה כבוד ועז ἐνέγκατε τῷ κυρίῳ υἱοὺς κριῶν הבו קדם יהוה תושבחתא כתי מלאכיא בני אלים; ibid. כבוד ועז לשמו השתחוו ליהוה בהדרת־קדש δόξαν καὶ τιμήν איקר ועישונא

2. בהדרת־קדש השתחוו ליהוה ἐν αὐλῇ ἁγίᾳ αὐτοῦ בשיבהורת קודשא

6. וירקידם כמו עגל לבנון καὶ λεπτυνεῖ αὐτὰς ישוורינון

Psalm xxx.

4. מיורדי (מיֵרְדִי קרי) מחיתי מן τῶν καταβαινόντων למיחת

6. רגע באפו חיים ברצונו ὀργὴ ἐν τῷ θυμῷ αὐτοῦ מטול דשעתא רוגזיה

8. העמדתה להרי עז הרמת לי עוז פניך נבהלתי παράσχου τῷ κάλλει μου δύναμιν איתעתדתא לטוריא עושינא

Psalm xxxi.

3. היה לי לצור־מעוז ולבית מצודות להושיעני γενοῦ μοι εἰς θεὸν ὑπερασπιστὴν הוי לי לכרך עשין לחוסנא

xxix: 1 ם and LXX read בני אילים; 2 ם and LXX undoubtedly read בחדרת־קדש i. e. the Holy of Holies; 6 ם and LXX read וירקידם for וירקידם.

xxx: 4 The unpointed M. T. will bear the interpretation of ם, and LXX; 6 ם and LXX read רגז באפו; 8 ם and LXX read להדרי.

4. כי־סלעי ומצודתי אתה ܡܛܘܠ ܕܬܬܪܥܐ ܘܡܨܘܕܬܝ ܐܢܬ ὅτι κραταίωμά μου καὶ καταφυγή μου εἶ σύ ܕܬܘܩܦܝ ורוחצני את

7. שנאתי ܫܢܐܬܝ ἐμίσησας שנאתי

18. ידמו ܢܫܬܘ καταχθείησαν ויתתון.

25. ויאמין לבבכם ܘܢܫܬܟܚ ܠܒܟܘܢ κραταιούσθω ἡ καρδία ὑμῶν ויתעלים רעיונכון

Psalm xxxiii.

7. בַּנַּד ܐܝܟ ܕܫܘܦܐ ὡσεὶ ἀσκόν היך זיקא

9. ויהי ܘܗܘܝ καὶ ἐγενήθησαν והוי

Psalm xxxiv.

6. הביטו אליו ונהרו ופניהם אל־יחפרו ܐܬܩܪܒܘ ܘܬܐܠܘ ܐܝܬ ܠܘܬܗ ܘܐܢܗܪܘ ܘܦܢܝܟܘܢ ܠܐ ܢܬܒܗܬܘܢ ܟܕ προσέλθατε πρὸς αὐτὸν καὶ φωτίσθητε καὶ τὰ πρόσωπα ὑμῶν οὐ μὴ καταισχυνθῇ אסתכלו לותיה ואתנהרו ואפיהון לא עצבו

11. בני אריות ܥܫܝܪܐ כפירים πλούσιοι בני אריוא

13. אהב ימים לראות טוב ܕܚܐ ܠܡܚܙܐ ܛܒ ܝܘܡܐ ὁ θέλων ἀγαπῶν ἰδεῖν ἡμέρας ἀγαθάς רחים יומיא למחמי טבא

18. ~ ܨܕܝܩܐ ~ δικαίοι

Psalm xxxv.

1. ריבה ܕܝܢ δίκασον איתנר

2. מגן ומגא ὅπλου תרים

3. חנית ܪܘܡܦܐ ῥομφαίαν מורניתא

Psalm xxxvi.

2. לבבי ܒܠܒܝ ἐν αὐτῷ לבבי

xxxiii : 7 ס, LXX, T. read נד or נאד.

xxxiv : 6 In the M. T. the verbs are not in the imperative, and the noun has the suffix of the third person.

4. לא יכלו להשכיל חדל להשכיל οὐκ ἐβουλήθη συνιέναι τοῦ ἀγαθῦναι פסק למשכל לאוטבא

8. כמה יקר מה־יקר ὡς ἐπλήθυνας עבדי פעלי

13. כל הבוני πάντες οἱ ἐργαζόμενοι

Psalm xxxvii.

2. כי כחציר מהרה ימלו ὅτι ὡσεὶ χόρτος ταχὺ ἀποξηρανθήσονται מטול דסופיהון היך עסבא בסרהוביא יתמוללון

7. והתחולל καὶ ἱκέτευσον ואוריך

16. מהמון רשעים רבים ὑπὲρ πλοῦτον ἁμαρτωλῶν πολύν מריכפת רשיעין סניעין

20. כיקר כרים ὡσεὶ καπνός היך יקר פלגיסין

35. כאזרח רענן ὡς τὰς κέδρους τοῦ Λιβάνου היך אילן יציב ועבות

36. ויעבר καὶ παρῆλθον ופסק

37. אחרית לאיש שלום ὅτι ἐστὶν ἐνκατάλιμμα ἀνθρώπῳ εἰρηνικῷ ארום דסוף בר נשא שלמא

Psalm xxxviii.

4. חמאתי τῶν ἁμαρτιῶν μου חובי

11. צמרמר ἐταράχθη סחרחר

18. לצלע μάστιγας לתברא

Psalm xxxix.

3. נאלמתי דומיה ἐκωφώθην καὶ ἐταπεινώθην אתאלמית שתקית

xxxvii : 35 The ס reading is that of Aphraates (vid Baethgen, *Der text-krit. Werth d. alten Uebersetzungen zu den Ps. J. P. T.* 1882, No. iv, p. 626). The other Mss. read .

xxxvii : 37 ס and LXX seem to have taken ישר and תם as abstract nouns instead of concrete; and איש as construct before שלום.

7. מן כנשינון מי־אספם ממטול מנא τίνι συνάξει αὐτὰ

8. וכדון מנא סברית יהוה אוריכותי לותך היא ועתה מה־קויתי אדני תוחלתי לך היא καὶ νῦν τίς ἡ ὑπομονή μου οὐχὶ ὁ κύριος

13. קביל צלותי יהוה ובעותי אצית שמעה תפלתי יהוה ושועתי האוינה εἰσάκουσον τῆς προσευχῆς μου καὶ τῆς δεήσεώς μου

Psalm xl.

5. אל־רהבים ושטי כזב אשר־שם יהוה רשוי יהוה רוחצניה ibid. ματαιότησας καὶ μανίας ψευδεῖς לות סורבניא וממללי כדיבותא

8. במגלת־ספר במגלת סיפרא ἐν κεφαλίδι βιβλίου

Psalm xli.

3. ויטיביניה יְאַשְּׁרֵהוּ καὶ μακαρίσαι αὐτὸν

9. ממלל טלומא יתיך ביה דבר־בליעל יצוק בו λόγον παράνομον κατέθεντο

Psalm xlii.

5. אתחייל במשריין דצדיקי כי אעבר בכך ὅτι διελεύσομαι ἐν τόπῳ σκηνῆς θαυμαστῆς כד אעבר טללא בלחודי

6. כי עוד אודנו ישועות פניו עוד אודנו ישועות פניו

xl : 5 The reading of ס and LXX was doubtless שָׁם יהוה.

xli : 3 ס and LXX agree more nearly with the Kerē וְאַשְּׁרֵהוּ.

xli : 9 Possibly ס and LXX read יצקו, the T. יְצוּק; but more probably they mistook the word and read יצורו, from the root צור "to conceive, to imagine".

xlii : 6 In M. T. אלהי is construed with the following verse.

ארום אגד ארום ὅτι ἐξομολογήσομαι αὐτῷ σωτήριον τοῦ προσώπου μου ὁ θεός μου ארים תוב אשבחיניה בפורקנא דמן קדמוי

Psalm xliii.

1. נכיל ומלומא מרמה ועולה ἀδίκου καὶ δολίου

4. אֶל־אֵל שמחת גילי ארום אלהי ארום אלהא דחדוותי ארום אלהא דמלא τὸν εὐφραίνοντα τὴν νεότητά μου לות אלהי די מיניה חדות בעותי

Psalm xliv.

5. צוה ארום פקיד ὁ ἐντελλόμενος

Psalm xlv.

3. יפיפית שפיר כשום שפר מלכא משיחא עדיף ὡραῖος κάλλει שופרך מלכא משיחא עדיף

10. שגל ארום אורייתא ἡ βασίλισσα.

ibid. בכתם ארום הדמכא כלבשא ἐν ἱματισμῷ διαχρύσῳ באובריזון דמן

13. ובת־צר במנחה ארום ומן בת צור ויתבי כרכא וכל עתירי עמא ἐν δώροις καὶ προσκυνήσουσιν αὐτῷ θυγατέρες Τύρου דצור בתקרובתא

14. כל־כבודה בת־ארום כלא ארום כלא שפר ארג נכסי πᾶσα ἡ δόξα αὐτῆς θυγατρός כל שפר ארג נכסי

Psalm xlvi.

4. בגאותו ארום בגיותנותך ἐν τῇ κραταιότητι αὐτοῦ

7. תמוג ארום איתמוגנו ἐσαλεύθη

9. שמות ארום ברישעי τέρατα.

xliii : 4 Possibly this mistake may be accounted for by comparing the Arab. غيل, (vid. Oliver, *Translat. of the Syriac Ps.* p. 81, note), or the use of גיל Dan. i : 10 (vid. Baethgen, *Der textkrit. Werth d. alt. Uebersetz. zu d. Ps. J. P. T.* 1882, No. 4, p. 631).

xlv : 14 ס and LXX read כבוד as construct before בת

Psalm xlvii.

10. נאספו עם ܥܡ ܐܬܟܢܫܘ συνήχθρησαν μετά רבני עממיא

ibid. מגני־ארץ ܕܡܓܢܝ ܐܪܥܐ οἱ κραταιοὶ τῆς γῆς תריסי ארעא

Psalm xlviii.

3. יפה נוף ~ ~ שפיר

6. נחפזו ~ ~ ערקו

8. קדים ܒܩܕܡ βιαίῳ בקידום

12. משפטיך ܕܝܢܝܟ ܕܡܫܦܛܝܟ κριμάτων σου Κύριε דינך

14. פסגו ܬܬܦܣܩ καταδιέλεσθε רמן

Psalm xlix.

9. וחדל לעולם ܘܐܫܬܟ ܠܥܠܡ καὶ ἐκοπίασεν εἰς τὸν αἰῶνα ופורענותא לעלם

11. ושטיא ܘܫܛܝܐ ἄνους ובער ܘܒܥܪ

12. קרבם ܩܒܪܗܘܢ οἱ τάφοι αὐτῶν בבית קבורתהון

13. בלי־לין ܠܐ ܒܬ ܠܝܠܝܢ οὐ συνῆκεν לא יבית

13, 21. נדמו ܕܡܘ ܘܐܬܕܡܘ καὶ ὡμοιώθη αὐτοῖς אשתווא ללמא

14. כסל למו ܟܣܠ ܠܗܘ ܠܡܥܒܕ σκάνδαλον αὐτοῖς שטותא להון

15. מזבל ܡܙܒܠ ܡܢ ἐκ τῆς δόξης αὐτῶν מן בגלל

19. כי־תיטיב לך ܕ ܬܛܒ ܠܟ ὅταν ἀγαθύνῃς αὐτῷ ארום תיטיב לפלחין קדמך

20. יראו ܢܚܙܐ ὄψεται יחמון

xlvii : 10 For עם, ס and LXX read עַם.

xlix : 12 ס and LXX read קברם.

xlix : 12 ס and LXX read יבין.

xlix : 13, 21 דמה = either "to be like", or "to destroy". ס and LXX interpreted it in the latter meaning; T and the other versions in the former. xlix : 14 ס and LXX read כשׁל.

Psalm l.

5. אספו־לי חסידי כרתי בריתי עלי־זבח συναγάγετε αὐτῷ τοὺς ὁσίους αὐτοῦ τοὺς διατιθεμένους τὴν διαθήκην αὐτοῦ כנושו לותי חסידי די גזרו קימי

7. ואדבר בך ישראל καὶ λαλήσω σοι ואמליל

10. בהרי־אֵלָף כל־חית יערי καὶ ἐν τοῖς ὄρεσιν καὶ βόες טורין אלפא

11. עוף הרים ויש שדי עמדי τὰ πετεινὰ τοῦ οὐρανοῦ עופא דפרחין באויר שמיא

21. דמית כהיית עמך תדמה ὑπέλαβες ἀνομίαν דתיתיב חשבתא דילמא איתבר

22. פן־אטרף ואין מציל μή ποτε ἁρπάσῃ

23. ושם דרך אראנו בישע אלהים καὶ ἐκεῖ ὁδὸς ᾗ δείξω αὐτῷ τὸ σωτήριον τοῦ θεοῦ ודי יעדי אורחא בישא אחמי ליה בפורקנא דיהוה

Psalm li.

8. ובסתם חכמה תודיעני τὰ κρύφια τῆς σοφίας σου ἐδήλωσάς μοι ובטמור לבא חוכמתא תהודענני

10. עצמות דכית כל־עצמותי ὁστᾶ τεταπεινωμένα איבריא דשיפייתא

Psalm lii.

7. ויתלשנך καὶ τὸ ῥίζωμά σου וְשָׁרָשְׁךָ

Psalm liii.

5. כל פעלי און πάντες οἱ ἐργαζόμενοι כל עבדי

6. כי־אלהים פזר עצמות חנך הבישתה

l: 10 ס and LXX mistook the numeral for a collective noun "oxen".
l: 23 ס and LXX read ושם.
lii: 7 ס and LXX read וְשָׁרָשְׁךָ.
liii: 6 ס and LXX probably read חנף instead of חנך.

ܐܪܡ ܐܠܗܐ ܡܒܕܪ ܬܩܘܦ ܡܫܝܪܝܬ ܚܝܒܝܐ ܒܗܝܬܬܐ ὅτι ὁ θεὸς διεσκόρπισεν ὀστᾶ ἀνθρωπαρέσκων ארום אלהא מבדר תקוף משירית חיביא בהיתתא

Psalm liv.

5. ועריצים ܘܥܪܝܨܐ κραταιοί ועלימין

6. ה׳ ܡܪܝܐ ܕܢܦܫܝ ܒܣܡܟܝ ܐܕܢܝ ܗܘ ὁ κύριος ἀντιλήμπτωρ τῆς ψυχῆς μου יהוה בסמכי נפשי

Psalm lv.

9. לי אחישה מפלט ܠܝ ܐܚܝܫܐ ܡܦܠܛ ܠܟ ܕܚܠܨ ܠܝ προσεδεχόμην τὸν σώζοντά με לי ארחיש שובותא

12. הוות בקרבה ܗܘܬ ܒܩܪܒܗ καὶ ἀδικία במיצעה איתרגושיא

15. נתריץ רוא; ibid. ברגש ἐδέσματα לחמם ܢܬܪܝܨ ܪܘܐ ἐν ὁμονοίᾳ בסרהובייא

19. מקרב־לי ܡܩܪܒ ܠܝ ܕܥܡ ܣܓܝܐܝ ἀπὸ τῶν ἐγγιζόντων μοι דלא למקרב ביש לי

20. וישב קדם ܘܝܬܒ ܩܕܡ ὁ ὑπάρχων πρὸ τῶν αἰώνων ויתיב שמיא מלקדמין לעלמין

22. חלקו מחמאת פיו וקרב־לבו ܚܠܩܘ ܡܚܡܐܬ ܦܘܗܝ ܘܩܪܒ־ܠܒܘ διεμερίσθησαν ἀπὸ ὀργῆς τοῦ προσώπου αὐτοῦ מילי פומיה והיך ויני קרבא לביה

23. יהב ܝܗܒ τὴν μέριμνάν σου סברך.

Psalm lvi.

2. שאפני ܫܐܦܢܝ κατεπάτησέν με שפייני

7. יגורו ܢܓܘܪܘ παροικήσουσιν יכנשון

lv: 9 ס and LXX read אחילה instead of אחישה; and for מִפְלָט מְפַלַּט. lv: 15 For סוד ס and LXX read צידה or סעוד.
lv: 19 ס and LXX read מִקָּרוֹר לי.
lv: 22 ס and LXX read מֵחֲמַת.
lvi: 2 ס, LXX and ג read שָׁאֲפַנִי.

9. אלמא נדי ספרתה אתה שימה דמעתי בנאדך הלא בספרתך
ὁ θεὸς τὴν ζωήν μου ἐξήγγειλά σοι ἔθου τὰ δάκρυά μου ἐνώπιόν σου ὡς καὶ ἐν τῇ ἐπαγγελίᾳ σου דמעתי בויקיך יהוה הלא בחושבנך

14. הלא רגלי καὶ τοὺς πόδας μου הלא רגלי

ibid. להתהלך לפני τοῦ εὐαρεστῆσαι ἐνώπιον למהלכא קדם

Psalm lvii.

4. חרף שאפי ἔδωκεν εἰς ὄνειδος τοὺς καταπατοῦντάς με חסד שייפי לעלמין

5. נפשי בתוך לבאם אשכבה להטים
καὶ ἐρύσατο τὴν ψυχήν μου ἐκ μέσου σκύμνων ἐκοιμήθην τεταραγμένος נפשי חיירא כיד במצע שלהובין אדמוך ביני גומרין די מלהטין

8. ואזמרה καὶ ψαλῶ ἐν τῇ δοξῇ μου ואזמר

Psalm lviii.

2. צדיקי ~ ~ האמנם

3. חמס ידיכם תפלסון
ἀδικίαν αἱ χεῖρες ὑμῶν συνπλέκουσιν חטוף אידיכון יתקנון

9. היך זחיל כמו שבלול
ὡσεὶ κηρὸς ἐπέπεσε πῦρ נפולא ואשתא

ib. נֶפֶל אֵשֶׁת
11. פעמיו τὰς χεῖρας αὐτοῦ אסתוורין

lvi : 9 For נדי, ס and LXX probably read נרי; placing the verb in the first person.

lvii : 4 M. T. might be translated in agreement with ס.

lvii : 8 ψαλω] + σοι εν τη δοξη μου א" (om σοι א^{ca}).

lviii : 9 ס and LXX read נֶפֶל אֵשׁ.

Psalm lix.

10. עוז ܚܣܝܢ τὸ κράτος μου עושני

12. מגננו ܡܓܢܢ ὁ ὑπερασπιστής μου תריסנא

Psalm lx.

6. להתנוסס מפני קשט ܠܡܬܢܣܣ ܡܢ ܩܘܫܛ τοῦ φυγεῖν ἀπὸ προσώπου τόξου לאיתנסאה ביה מן בגלל קושטיה

7. ועננו ܘܥܢܢ καὶ ἐπάκουσόν μου צלותי

9. מחקקי ܡܚܩܩܝ βασιλεύς μου אולפני

Psalm lxi.

3. בצור־ירום ממני תנחני ܒܨܘܪ ܪܡ ܡܢܝ ܬܢܚܢܝ ἐν πέτρᾳ ὕψωσάς με על טינר רם מיני דבר יתי

6. יראי שמך ܠܝܪܐ ܫܡܟ τοῖς φοβουμένοις τὸ ὄνομά σου לדחלי שמך

8. חסד ואמת מן ינצרהו ܚܣܕ ܘܫܪܪܐ ܡܢ ܢܨܪܗ ἔλεος καὶ ἀλήθειαν αὐτοῦ τίς ἐκζητήσει αὐτῶν טיבו וקשוט מן מרי עלמא ינטרון ליה

Psalm lxii.

3, 8. צורי ܐܠܗܝ ὁ θεός μου פורקני

5. ירצו ܢܫܬܘܢ ἔδραμον יחון

8. עזי ܥܘܕܪܢ τῆς βοηθείας μου עושני

10. לעלות ܠܡܫܠܛ ἀδικῆσαι נשן

lx : 6 ס and LXX seem to have mistaken קשט for קשת; and to have derived the verb from נוס, instead of from נסס.

lx : 7 ס, LXX and T agree with the Kerē.

lxi : 3 ס and LXX possibly read בצור תרוממני תנחמני

lxi : 8 מן is ordinarily regarded as imper. of מנה. ס and LXX regarded it as the personal pronoun; which is probably correct, since this reading makes better sense.

11. ובנזל אל־תהבלו ‏ ‏ καὶ ἐπὶ ἁρπάγματα μὴ ἐπιποθεῖτε ובאונסא לא תקבלון

Psalm lxiii.

11. יגירהו ‏ ‏ παραδοθήσονται ידחלוניה

Psalm lxiv.

2. בשיחי ‏ ‏ ἐν τῷ δέεσθαί με πρὸς σέ בעידן צלותי

7. תמנו ‏ ‏ ἐξέλιπον זכאין

8. וירם ‏ ‏ ὑψωθήσεται ויגרי עילויהון

9. יתנודדו ‏ ‏ ἐταράχθησαν יטלטלון

Psalm lxv.

2. דמיה ‏ ‏ πρέπει מתחשבא

3. שמע תפלה ‏ ‏ εἰσάκουσον προσευχῆς μου מקבל צלותא

4. דברי עונת ‏ ‏ λόγοι ἀνόμων פתגמי עויין

8. והמון לאמים ‏ ‏ ταραχθήσονται τὰ ἔθνη וריכפת אומיא

10. דגנם ‏ ‏ τὴν τροφὴν αὐτῶν עיבוריהון

12. עטרת שנת ‏ ‏ εὐλογήσεις τὸν στεφανὸν τοῦ ἐνιαυτοῦ אכלילתא שנת

14. ירעפו ‏ ‏ πληθυνοῦσι יתחפין

lxiv : 7 M. T. will bear the interpretation of ס and LXX.

lxiv : 8 ס and LXX read ויוּרָם.

lxv : 8 ס and LXX read יהמון.

lxv : 12 עֲטָרַת for עֲטָרְתָּ seems to have been the reading of ס and LXX. תברך may have been supplied from the preceding verse.

Psalm lxvi.

12. לרויה ܠܪܘܝܐ εἰς ἀναψυχήν לרוחתא

Psalm lxvii.

7. יבולה ܝܒܘܠܗ τὸν καρπὸν αὐτῆς איבה

Psalm lxviii.

5. לרכב בערבות ביה שמו ܠܪܟܒ ܒܥܪܒܬ̈ܐ ܒܝܗ ܫܡܘ ליתיב על כורסי יקריה בערבות יה שמיה ܒܫܡܝܐ τῷ ἐπιβεβηκότι ἐπὶ δυσμῶν Κύριος ὄνομα αὐτῷ

7. צחיחה ܒܨܚܝܚ̈ܐ ἐν τάφοις צחיחין

10. ונלאה אתה כוננתה ܘܢܠܐܐ ܐܬܗ ܟܘܢܢܬܗ καὶ ἰσθένησεν σὺ δὲ κατηρτίσω αὐτήν וכננשתא דאשתלהית את אתקינתא

13. ונות־בית ܘܢܘܬ ܒܝܬ καὶ ὡραιότητι τοῦ οἴκου ~

28. רדם ܪܕܡ ἐν ἐκστάσει זעיר; ibid. רגמתם ܪܓܡܬܗܘܢ ἡγεμόνες αὐτῶν רגמו יתהון

32. השמנים ܗܫܡܢ̈ܐ πρέσβεις אוסמנא

35. עז ܥܙ δόξαν יקר

Psalm lxix.

12. ואתנה לבושי שק ܘܐܬܢܐ ܠܒܘܫܝ ܫܩ καὶ συνέκαμψα ἐν νηστίᾳ τὴν ψυχήν μου ובכית בצומא דנפשי

23. ולשלומים ܘܠܫܠܘܡܝܗܘܢ ἀνταπόδοσιν ונכסתהון

27. יספרו ܝܣܦܪܘ προσέθηκαν ישתעיין

Psalm lxx.

4. האמרים ܗ̈ܐܡܪ̈ܝܢ οἱ λέγοντές μοι דאמרין עלי

lxviii: 5 Possibly ס and LXX read מערבה.
lxviii: 28 ס and LXX derived רדם from רדם, instead of רדה.
lxix: 23 Possibly the translators read וְשִׁלּוּמִם.
lxix: 27 ס and LXX read וְסִפּוּ.

Psalm lxxi.

3. לצור ὑπερασπιστήν לטינר

6. גוזי σκεπαστής מפקי

18. וגם עד־זקנה καὶ ἕως γήρους ולחוד עד זקנתא

20. תשוב תחינו καὶ ἐπιστρέψας παρεκάλεσάς με תתוב תסיק יתנא

Psalm lxxii.

12. מְשַׁוֵּעַ δυνάστου מטו

14. ומחמס καὶ ἐξ ἀδικίας מאונסא

18. אלהים ~ ~ אלהא

Psalm lxxiii.

6. לכן ענקתמו גאוה יעטף־שית חמס למו לכל מוא אשדת אנש לכן עמקתמו גיוותנותא כליא דמשון ברישיהון διὰ τοῦτο ἐκράτησεν αὐτοὺς ἡ ὑπερηφανία περιεβάλοντο ἀδικίαν καὶ ἀσέβειαν αὐτῶν לכך כן עטרתנון גיוותנותא כלילא דמשון ברישיהון מן חטוף דילהון

7. עינמו ἡ ἀδικία αὐτῶν פרצופיהון. ibid. עברו משכיות לבב διῆλθον εἰς διάθεσιν καρδίας עברו חוטביהון חפורת ליבא

8. וידברו ברע עשק ממרום ידברו διενοήθησαν καὶ ἐλάλησαν

lxxi: 20 ס LXX and T agree with the Kerē.

lxxii: 12 ס and LXX read מְשׁוּעַ.

lxxiii: 6 Schleusner conjectures that the reading here was שׁת.

lxxiii: 7 For עברו, ס and LXX read עבדו.

lxxiii: 8 ס and LXX במרום; otherwise they agree with the unpointed M. T.

ἐν πονηρίᾳ ἀδικίαν εἰς τὸ ὕψος ἐλάλησαν יתמקמון מן פיטמא וימללון לאבאשא ולטלומא מן רום לבהון ימללון

10. עמי חבבא ὁ λαός μου עמיא דיהוה. ibid. ומי מלא ימצו למו

καὶ ἡμέραι πλήρεις εὑρεθήσονται αὐτοῖς וימחונון במרזופין ודמעין סגיעין מחתין להון

18. למשואות ܒܫܘܐܬܐ ἐν τῷ ἐπαρθῆναι לשהוותא. ibid. אך בחלקות תשית למו ܠܡܘ ܬܫܝܬ ܒܚܠܩܬ ܐܟ

πλὴν διὰ τὰς δολιότητας ἔθου αὐτοῖς ברם בקבליא שויתא להון

20. בעיר ܒܥܝܪ ἐν τῇ πόλει באתעריתהון

21. אשתונן ܐܫܬܘܢ ἠλλοιώθησαν בערן כאשא

28. יהוה ~ ~ ביהוה

Psalm lxxiv.

1. יעשן אפך ܝܥܫܢ ܐܦܟ ἀργίσθη ὁ θυμός σου יתקף רוגזך

4. במצע זמניך ܒܡܨܥ ܙܡܢܝܟ בקרב מועדך ܒܩܪܒ ܡܘܥܕܟ τῆς ἑορτῆς σου

5—6. יודע כמביא למעלה בסבך־עץ קרדמות: ועת פתוחיה יחד בכשיל

וכילפות יהלמון ܘܟܝܠܦܘܬ ܢܗܠܡܘܢ ܒܟܠ ܚܕ ܦܬܘܚܝܗ ܥܕܢ ܒܟܫܝܠ

ὡς εἰς τὴν εἴσοδον ὑπεράνω ὡς ἐν δρυμῷ ξύλων ἀξίναις ἐξέκοψαν τὰς θύρας αὐτῆς ἐπὶ τὸ αὐτὸ ἐν πελέκει καὶ λαξευτηρίῳ κατέρραξαν αὐτὴν יצליף בקורנסא היך גבר דמרים ידיה בסביך קיסיא למקטע בכולביא וכדין גליפייהא נרדין כחדא בקופיץ ומיפסלת דיוסטר מחיין כבמרזופין

8. שרפו כל־מועדי־אל בארץ ܫܪܦܘ ܟܠ ܡܘܥܕܝ ܐܠ ܒܐܪܥ

lxxiii: 10 ס and LXX seem to have read ימלאו ימצאו למו.

lxxiii: 18 T + κατεβαλες αυτους εν τω επαρθηναι B^{abnig} אR + κατεβαλας αυτ. εν τω επ. T.

lxxiii: 20 To agree with ס and LXX, the M. T. would have to read בהעיר.

lxxiii: 21 ס and LXX probably derived this verb from שנה.

ואחגה לך חגי καὶ καταπαύσωμεν τὰς ἑορτὰς Κυρίου ἀπὸ τῆς γῆς אבהתהון כל מערעיא דאלהא בארעא

19. נפש תורך לך אודה ψυχὴν ἐξομολογουμένην σοι נפשת מאלפי אוריתך

Psalm lxxv.

2. אודינך לך שמך קרוב הודינו וקרוב שמך ספרו נפלאותיך ἐπικαλεσόμεθα τὸ ὄνομά σου διηγήσομαι πάντα τὰ θαυμάσιά σου אודין וקריב שמך אישתעיו פרישותך

3. כי־אקח מועד אני מישרים ὅταν λάβω καιρόν ארום אירוע זמנא

7. הרים ὀρέων טורייא

9. ויגר מזה אין לזאת καὶ ἔκλινεν ἐκ τούτου εἰς τοῦτο ~

Psalm lxxvi.

6. אשתוללו אבירי לב ἐταράχθησαν πάντες οἱ ἀσύνετοι τῇ καρδίᾳ אשלחו מעלויהון זיני קרבא גיברי ליבא

7. ורכב וסוס οἱ ἐπιβεβηκότες τοὺς ἵππους ופרשין איתעקרו

11. כי־חמת אדם תודך שארית חמות תחגר לך מלך חוגגיך ὅτι ἐνθύμιον ἀνθρώπου ἐξομολογήσεταί σοι כד אנת רגז על עמך אנת מרחים עליהון והינון יודון לשמך

lxxiv: 19 ם and LXX read לחתת נפש תורך.

lxxv: 2 The translators probably read קראנו שמך ספרנו נפלאותיך.

lxxv: 3 מועד may mean either "congregation" or "certain time".

lxxv: 7 הרים is commonly derived from רום; but ם, LXX and T make it a pl. noun from הר. ερημων] + ορεων אRT.

lxxvi: 6 ם and LXX perhaps read אברי לב.

Psalm lxxvii.

5. שמרות עיני אחזת ܟܚܫ ܥܝܢܝ ܕܢܛܪ ܒܗ προκατελάβοντο φυλακὰς οἱ ἐχθροί μου דעייני תימורתייא אחדתא

11. חלותי היא שנות ימין עליון ܗܝ ܚܠܝܬܝ ܕܫܢܝ ܝܡܝܢ ܥܠܝܐ αὕτη ἡ ἀλλοίωσις τῆς δεξιᾶς τοῦ ὑψίστου מרעותי היא אישתנין גבורת ימין עילאה

12. אזכיר ܐܬܚܕܝܬ ἐμνήσθην אדכר

Psalm lxxviii.

13. נד ܟܘܡܐ ἀσκόν זיקא

25. אבירים ܐܒܝܪܐ ἀγγέλων מלאכיא

33. ויכל ܘܫܒܩ ἐξέλιπον ושצי. ibid. בבהלה ܒܗܠܬܐ μετὰ σπουδῆς בבהולתא

36. ושרגינון ויפתוהו ܘܫܪܓܘ ἠγάπησαν

41. התיו ܚܙܘ παρώξυναν תיוהא

42. מני־צר ܡܢ ܐܝܕ ܨܪܐ ἐκ χειρὸς θλίβοντος מן מעיקא

48. ומקניהם לרשפים ܘܩܢܝܗܘܢ ܠܫܪܦ καὶ τὴν ὕπαρξιν αὐτῶν τῷ πυρί וגיתיהון לרישפין

49. מלאכי רעים ܒܝܕ ܡܠܐܟܐ ܒܝܫܐ δι ἀγγέλων πονηρῶν דאזגדין בישין

50. וחיתם לדבר ܘܚܝܬܗܘܢ ܠܡܘܬܐ καὶ τὰ κτήνη αὐτῶν εἰς θάνατον ובעירהון לממותא

53. לבטח ܒܣܒܪ ἐν ἐλπίδι לרוחצן

62. ובנחלתו התעבר ܘܒܚܠܬܗ ܐܬܥܒܪ τὴν κληρονομίαν αὐτοῦ ὑπερεῖδεν ובאחסנתיה ארגיז

lxxvii: 11 שנות may be either the pl. of the noun שנה, or infin. of the verb. In the latter case, it might explain the rendering of ס and LXX.

lxxvii: 12 ס, LXX, T have followed the Kerē.

lxxviii: 53 ס and LXX read בבטח.

64. לא תבכינה לא תתבכון οὐ κλαυσθήσονται לא ספיקן דתבכוון

69. כארץ בארעא ἐν τῇ γῇ הין ארעא

70. ממכלאת מן בתר ריוא דניקא ἐκ τῶν ποιμνίων τῶν προβάτων עדריא דענא

71. הביאו לרעות למרעא ποιμαίνειν אייתיה למשלט

Psalm lxxix.

10. למה יאמרו למה לא נאמרון ימרון μή ποτε εἴπωσιν למה.

ibid. נקמת . . . . יודע . . . . ידיעתך γνωσθήτω . . . . ή ἐκδίκησις פורענות . . . . יתגלי

Psalm lxxx.

2. ישב יתב ὁ καθήμενος ἐπὶ דשכינתיה

5. עמך דעמך τοῦ δούλου σου

7. ילעגו־למו מסחן בן ἐμυκτήρισαν ἡμᾶς יתלעבון להון

16. ועל־בן ועל מלכא משיחא υἱὸν ἀνθρώπου

Psalm lxxxi.

6. על־ארץ בכל ארעא ἐκ γῆς. ibid. לא־ידעתי אשמע דלא חכימית אליפית שמעית οὐκ ἔγνω ἤκουσεν

9. ~ ואדברה ~ καὶ λαλήσω

16. יכחשו־לו כדבין ליה ἐψεύσαντο αὐτῷ

17. ואשביעך . . . . ויאכילהו . . . . ואכיליניה ἐχόρτασεν . . . . ἐψώμισεν . . .

Psalm lxxxii.

3. דל ויתום מסכינא ויתמא ὀρφανὸν καὶ πτωχόν

lxxviii : 69 An example of the carelessness common to ס and, occasionaly found in LXX; both translators undoubtedly read בארץ.

lxxxi : 6 Pa² and Us^m read בכל ארעא.

Psalm lxxxiii.

2. אל־דמי־לך ܠܐ ܡܬܕܡܝ ܠܟ τίς ὁμοιωθήσεταί σοι לא תשתוק לך

Psalm lxxxiv.

6. עוז ܡܫܒܘܬܗ ἀντίληψις αὐτοῦ היה דעושנא

7. מעין ܒܟ ܡܒܘܥܐ εἰς τόπον ὃν ἔθετο מעיינא ibid. גם ברכות יעטה מורה ܐܦ ܒܪܟܬܐ ܢܬܥܛܦ ܡܘܪܐ ܕܫܘܝܬ καὶ γὰρ εὐλογίας δώσει ὁ νομοθετῶν בירכן יעטוף לדתייבין לאולפן אוריתיה

8. יראה אלהים ܢܬܚܙܐ ܐܠܗܐ ὀφθήσεται ὁ θεὸς τῶν θεῶν דילהון קדם יהוה

13. יהוה ܡܪܝܐ ܐܠܗܐ Κύριε ὁ θεός יהוה

Psalm lxxxvi.

11. יחד לבבי ܢܬܪܥܐ ܠܒܝ εὐφρανθήτω ἡ καρδία μου יחד לבבי

Psalm lxxxvii.

4. עם־כוש ܘܐܡܐ ܕܟܘܫ καὶ λαὸς Αἰθιόπων עם כושאי

7. שרים וחוללים ܪܫܝܢ ܘܚܘܠܠܝ ἀρχόντων שירין

Psalm lxxxviii.

5. אין־איל ܠܝܬ ܠܗ ܚܝܠܐ ἀβοήθητος דלית ליה חילא

lxxxiii: 2 ס and LXX derived דמי from דמה, and changed the negative into an interrogative.

lxxxiv: 7 ס and LXX differ from the usual rendering; but the readings are not mistakes: ירה signifies "to sprinkle" and "to teach", and ברכות can be pl. of either בְּרָכָה "blessing" or בְּרֵכָה "pool".

lxxxiv: 8 ס and LXX read אֵל. Κυριε] + ο θεος $א^{ca}$RT.

lxxxvi: 11 ס and LXX derived יחד from חדה.

lxxxvii: 4 ס and LXX read עַם.

lxxxvii: 7 ס and LXX read as if the M. T. were ישרים חללים וכל־מעיני בך.

lxxxviii: 5 Another example of a ס word similar to the Hebrew in appearance, but having a different signification.

7. במצולת ἐν σκιᾷ θανάτου במצולתא

13. בארץ נשיה ἐν γῇ ἐπιλελησμένῃ בארע צהותא וצדיא

16. וגוע ἐν κόποις וגניד. ibid. נשאתי אמיך אפונה ὑψωθεὶς δὲ ἐταπεινώθην καὶ ἐξηπορήθην סוברית דחילתך מעינא עלי

Psalm lxxxix.

11. רהב ὑπερήφανον רהבא

44. צור חרבו ולא הקמתו במלחמה לא מטהרת זוהרא דמשה τὴν βοήθειαν τῆς ῥομφαίας αὐτοῦ καὶ οὐκ ἀντελάβου αὐτοῦ ἐν τῷ πολέμῳ לאחורא סייפיה ולא אקימתא יתיה בקרבא

Psalm xc.

3. עד־דכא לתבאה ארחא εἰς ταπείνωσιν עד מותא

5. שָׁנָה אשנא ἔτη ~

6. ימול עבר σκληρυνθείη מתמולל

8. עלמנו לעלמין ὁ αἰὼν ἡμῶν טליותנא

9. כמו־הגה איך דלא ὡς ἀράχνην היך הבל פומא דסתווא

10. ורהבם ותקפם καὶ τὸ πλεῖον αὐτῶν וסוגעיהון ibid. כי גז חיש ונעפה כל דאתי לעלם ὅτι ἐπῆλθον πραΰτης ἐφ᾽ ἡμᾶς καὶ παιδευθησόμεθα ארום עדו בסרהוביא וטיסין לצפרא

11. וכיראתך והדחלתך τοῦ φόβου τοῦ θυμοῦ σου דדחלין מינך משדכין רוגזך

Psalm xci.

2. ומצודתי אלהי כשא מגני καταφυγή μου ὁ θεός μου תוקפי

lxxxviii: 7 ס and LXX read בצלמות.
lxxxviii: 16 Possibly ס and LXX read נשאתי ואָמוּך ואפונה.
xc: 5 ס and LXX read שנה. The T has a paraphrase.

3, 6. מדבר הוות ܡܢ ܕܒܪ ܗܘܘܬ καὶ ἀπὸ λόγου ταραχώδους ממותא ואיתרגישתא

4. צנה וסחרה אמתו ܘܐܬܪ ܫܝܢ ܡܚܒܪ ܐܡܬܘ ὅπλῳ κυκλώσει σε ἡ ἀλήθεια αὐτοῦ תריסא ועגילא הימנותיה

13. על־שחל ܥܠ ܫܚܠ ἐπ' ἀσπίδα על גור

14. כי בי חשק ܟܝ ܒܝ ܚܫܩ ܗܘ ὅτι ἐπ' ἐμὲ ἤλπισεν מטול די במימרי

Psalm xcii.

15. ינובון ܢܬܒܠ πληθυνθήσονται יעבדון כאבהתהון

Psalm xciii.

1. תכון ܬܬܬܟܢ ἐστερέωσεν תקיף

Psalm xciv.

19. שרעפי בקרבי ܒܟܪܒܝ ܫܪܥܦܝ ܕܒ τῶν ὀδυνῶν μου ἐν τῇ καρδίᾳ μου מחשבתא בגווי

21. ינודו ܢܬܥܠ θηρεύσουσιν יכנשון

Psalm xcv.

1. לצור ישענו ܠܨܘܪ ܝܫܥܢ τῷ θεῷ τῷ σωτῆρι ἡμῶν קדם תקיף פורקננא

4. ותועפות הרים לו ܘܬܘܥܦܬ ܗܪܝܡ καὶ τὰ ὕψη τῶν ὀρέων רום טוריא די ליה

11. ד־ אשר ܕ ὡς

Psalm xcvi.

7. עז ܥܙ καὶ τιμήν ועושנא

9. בהדרת־קדש ܒܗܕܪܬ ܩܕܫ ἐν αὐλῇ ἁγίᾳ αὐτοῦ בשיבהורת קודשא

10. תכון ܬܬܬܟܢ κατώρθωσεν תכין

xci: 3 ס and LXX read מִדְּבַר; in v. 6, the LXX translate it by πράγματος, while ס again reads ܡܠܬ.

xciv: 21 All the translators seem to have read יגורו.

Psalm xcvii.

7. עמיא פלחי טעותא οἱ ἄγγελοι αὐτοῦ משתחוו אלהים

11. זרע זרוע ἀνέτειλεν דנח

Psalm xcviii.

7. יכלי σαλευθήτω ירעם

Psalm xcix.

1. די שכינתיה שריא ביני ὁ καθήμενος ἐπὶ ישב כרוב

5—6. קדוש הוא: משה ἅγιός ἐστιν Μωυσῆς קדוש הוא: משה

Psalm ci.

5. אתו לא אוכל τούτῳ οὐ συνήσθιον אכל עם לא

לא אדור בעלמא

Psalm cii.

9. מתלעבי οἱ ἐπαινοῦντές με מהוללי

12. נטוי ἐκλίθησαν מוטה

24—25. קצר ימי: אמר אלי τὴν ὀλιγότητα τῶν ἡμερῶν μου ἀνάγγειλόν μοι איתקצרון יומי: אימר קדם אלהי

Psalm ciii.

16. ולא־יכירנו עוד מקומו καὶ οὐκ ἐπιγνώσεται ἔτι τὸν τόπον αὐτοῦ ולא אישתמודעיה תוב אתריה

xcvii: 11 ס, LXX and T read זרח; for which word the M. T. זרע was probably originally intended. (See Baethgen, *Der textkrit. Werth d. alten Uebersetz. zu d. Ps. J. P. T.* No. 4, 1882, p. 652).

xcviii: 7 For ירעם, the translators read ירעם.

cii: 9 ס and LXX read מְהַלְלַי.

cii: 24 ס and LXX read קִצַּר יָמַי אֱמֹר אֵלַי.

ciii: 16 (See note in Baethgen, *Der textkrit. Werth d. alt. Uebersetz. zu d. Ps. J. P. T.* 1882, No. 4, p. 653).

Psalm civ.

12. מבין עפאים ܡܢ ܒܝܬ ܟܐܦ̈ܐ ἐκ μέσου τῶν πετρῶν מביני זאויא

15. להצהיל פנים ܠܡܚܕܝ ܐܦ̈ܝܢ τοῦ ἱλαρῦναι πρόσωπον לאנהרא אפיא

20. תרמש ܬܪܡܫ διελεύσονται רחשין

35. הללויה ~ ~ הללויה

Psalm cv.

4. ובקשו ܘܒܥܘ κραταιώθητε ואוריתיה

17. לעבד ܠܡܬܚܙܩ εἰς δουλείαν לעבדא

21. שמו ~ ~ שדר

22. לאסר ܠܐܣܪ τοῦ παιδεῦσαι למיסר

27. שמו ܫܘ ἔθετο שוו

28. ולא־מרו ܘܠܐ ܡܪܝ καὶ παρεπίκραναν ולא סריבו

45. הללויה ~ ~ הללויה

Psalm cvi.

1. הללויה ~ ~ הללויה

4. זכרני ܐܬܕܟܪ̈ܢܝ μνήσθητι ἡμῶν אדכר לי

15. רזון ܫܒܥ̈ܐ πλησμονήν פתרנותא

45. וזכר להם ܘܐܬܕܟܪ̈ ܠܗܘܢ καὶ ἐμνήσθη ודכיר להון

48. אמן הללויה ܐܡܝܢ ܐܡܝܢ γένοιτο γένοιτο אמן הללויה

civ: 12 ס and LXX probably read כיפאים. Although the LXX has πετρων, the sense is the same.

cv: 4 ס and LXX read ועזו.

cv: 17 O΄ εἰς δουλείαν; Swete εἰς δοῦλον.

cv: 22 ס and LXX mistook אסר for יסר.

cv: 28 ס and LXX derived מרו from מרר, and dropped the negative.

cvi: 15 ס and LXX read רצון.

cvi: 48 γενοιτο] + γενοιτο AR^{a}T.

Psalm cvii.

4. תעו במדבר בישימון דרך עיר מושב לא מצאו
ἐπλανήθησαν ἐν τῇ ἐρήμῳ ἐν ἀνύδρῳ ὁδὸν πόλιν κατοικητηρίου οὐχ εὗρον על עמא דבית ישראל איתנבי ואמר עמא בית ישראל טעו במדברא בצדי אורחא קרתא דמיתבא לא אשכחו

10. עני בסיגוף ἐν πτωχίᾳ

11. המרו סריבו παρεπίκραναν

12. כשלו אתקילו ἠσθένησαν

17. אולים מדרך פשעם
ἀντελάβετο αὐτῶν ἐξ ὁδοῦ ἀνομίας αὐτῶν על חזקיה מלך שבטא דבית יהודה אתנבי

Psalm cviii.

2. ~ לבי מם נכון ἑτοίμη ἡ καρδία μου ~

9. מחקקי מלכי βασιλεύς μου ספרי

Psalm cix.

8. פקדתו יקח
καὶ τὴν ἐπισκοπὴν αὐτοῦ מנין שנוי

20. זאת פעלת מם
τοῦτο τὸ ἔργον דא עובדא

22. חלל τετάρακται שפי

Psalm cx.

2. עזך δυνάμεως דעושנך

3. יַלְדָתֶךָ
ἐξεγέννησά σε תולדתך

cvii: 4 In M. T. דרך is connected with בישימון by the accent. Olshausen has suggested לא דרך as the reading of ם and LXX.

cvii: 17 Hitzig has suggested as the reading of ם and LXX או לחם; and Olshausen חולים, from a root אמל.

cix: 22 ם and LXX read יחיל.

cx: 3 ם and LXX perhaps read ילדתך.

Psalm cxi.

10. עשיהם לבהמה ποιοῦσιν αὐτήν עובריהון

Psalm cxii.

5. יכלכל דבריו במשפט מהלכא כדינא οἰκονομήσει τοὺς λόγους αὐτοῦ ἐν κρίσει יסובר מילוי כהלכתא

Psalm cxiii.

6. המשפילי לראות כמהכא משא καὶ τὰ ταπεινὰ ἐφορῶν דממיך עיניה למחמי

9. הללויה ~ ~ הללויה

Psalm cxiv.

7. חולי ארץ ואחא אזלא ἐσαλεύθη ἡ γῆ אתחלחלי ארעא

Psalm cxv.

2. למה יאמרו לא נאמרה μή ποτε εἴπωσιν למא יימרון

4. עצביהם כהכא כפתא τὰ εἴδωλα τῶν ἐθνῶν טעותהון

9. ישראל הבית אישראל οἶκος Ἰσραὴλ ישראל

9, 10, 11. עזרם ומגנם מהשבחמה כדהמה βοηθὸς αὐτῶν καὶ ὑπερασπιστὴς סעידהון ותריסיהון

ibid. בְּטָחוּ ἤλπισαν רחיצו

16. השמים שמים שבא שבא ὁ οὐρανὸς τοῦ οὐρανοῦ שמי שמיא

17. דומה שתבא εἰς ᾅδου בית קבורת אדמתא

18. הללויה ~ ~ הללויה

cxii: 5 M. T. will bear the construction of ס and LXX.

cxiv: 7 ס and LXX read תחיל.

cxv: 10, 11 According to Baethgen (*J. P. T.* 1882, No. 4, p. 657) ס and LXX read בְּטָחוּ.

cxv: 17 ס, LXX and T agree as to the sense; and give an explanation of the M. T., rather than a translation.

Psalm cxvi.

1. אהבתי כי־ישמע יהוה את־קולי תחנוני ואטה אזנו לי ובימי אקרא 'Ηγάπησα ὅτι εἰσακούσεται ὁ θεὸς τῆς φωνῆς τῆς δεήσεώς μου רחימית ארום ישמע יהוה ית קלי בעותי

6. פתאים שרגוניא τὰ νήπια

9. אתהלך לפני יהוה בארצות החיים אתהלך קדם יהוה

11. במערקי בחפזי τῇ ἐκστάσει

16. ארום ~ ~ כי

19. הללויה ~ ~ הללויה

Psalm cxvii.

2. הללויה ~ ~ הללויה

Psalm cxviii.

6. יהוה לי לא אירא מה יעשה לי אדם Κύριος ἐμοὶ βοηθὸς מימרא דיהוה בסעדי

7. יהוה לי בעזרי ואני אראה בשנאי Κύριος ἐμοὶ βοηθός מימרא דיהוה למסעדא

13. דחה דחיתני לנפל וה׳ עזרני ὠσθεὶς ἀνετράπην τοῦ πεσεῖν מדחי דחיית יתי למינפל

16. רוממה ימין ה׳ עשה חיל ὕψωσέν με מרממא

Psalm cxix.

9. לשמר כדברך נצר פתחיך φυλάσσεσθαι τοὺς λόγους σου למיטר היך דבריך

16. אשתעשע בחקיך לא אשכח μελετήσω איתפרנק

24. שעשעי פרנוקי μελέτη

cxviii : 16 ס and LXX read רוממני.

cxix : 9 ס and LXX read דבריך.

cxix : 16 ס and LXX read אשיחה (Oppenheim, *Die Syr. Uebersetz. des fünft. Buches der Ps.* p. 20).

29. דרך שקר ܐܘܪܚܐ ܕܫܩܪܐ ὁδὸν ἀδικίας אורח דשקרא

34, 145, 69, 58. בכל־לב ܒܟܠ ܠܒܝ ἐν ὅλῃ καρδίᾳ μου בכל לבא

47. ואשתעשע ܘܐܬܬܪܢܩ ἐμελέτων ואתפרנק

49. דבר ܡܠܬܟ τὸν λόγον σου פתגמא

61. חבלי רשעים עודני ܚܒܠܝ ܕܪܫܥܝܢ ܥܕܢܝ σχοινία ἁμαρτωλῶν περιεπλάκησάν μοι סיעת רשיעיא אתכנשו

66. טוב טעם ܛܒ ܛܥܡ ܘܕܥܬ χρηστότητα καὶ παιδίαν שפיר טעם

67. ועתה אמרתך שמרתי ܘܗܫܬܐ ܡܠܬܟ ܢܛܪܬ τὸ λόγιόν σου ἐγὼ ἐφύλαξα מימרך נטרית

68. אתה ܐܢܬ ܛܒ ܘܡܛܝܒ εἶ σύ Κύριε את

69. טפלו עלי שקר זדים ܛܦܠܘ ܥܠܝ ܫܩܪ ܙܕܝܢ ἐπληθύνθη ἐπ᾽ ἐμὲ ἀδικία ὑπερηφάνων חברו עלי שקרא וידונין

70. טפש כַּחֵלֶב ܛܦܫ ܟܚܠܒ ἐτυρώθη ὡς γάλα ἡ καρδία αὐτῶν אטפש היך תרב

83. בקיטור ܒܩܝܛܘܪܐ ἐν πάχνῃ בקטרא

84. תעביד ποιήσεις μοι תעשה לי

96. לכל־תכלה ܠܟܠ ܬܟܠܬܐ πάσης συντελείας לכל מה דאשתרי

109. בכפי ידי ἐν ταῖς χερσίν σου בכפיך

113. סעפים παρανόμους דחשבין

114. ומגני ותריסי ἀντιλήμπτωρ μου

118. כי־שקר תרמיתם ὅτι ἄδικον τὸ ἐνθύμημα αὐτῶν ארום שקרא נכלהון

119. ~ διὰ παντός ~

127. ומפז ומן אובריזא καὶ τοπάζιον

cxix: 29 ס and LXX also read ובתורתך for ותורתך.

cxix: 109 ס and LXX read בכפיך. χερσι] χερσιν σου $א^{ca}$ RT, χερσιν μου A. cxix: 118 ס and LXX read תרעיתם.

cxix: 127 cf. Ps. xix: 11; xxi: 4.

130. פתיים לשבוא νηπίους שרגיני

131. ואשאפה ושאוי סחפה ἤλκυσα πνεῦμα ואלפית

150. רדפי זמה הרחפי הנאפי οἱ καταδιώκοντές με ἀνομίᾳ רדפי זנו

163. שקר שלא ἀδικίαν שקרא

Psalm cxx.

2. משפת־שקר שלאה מחתחתה χειλέων ἀδίκων מספיותא דשקרא

5. כי־גרתי משך אוחלי מחתחתה ὅτι ἡ παροικία μου ἐμακρύνθη ארום איתותבית עם אונאי

7. המה למלחמה המה מחתחתה ἐπολέμουν με δωρεάν הינון לקרבא

Psalm cxxii.

7. בחילך כשלחה ἐν τῇ δυνάμει σου בחילך

Psalm cxxiv.

7. יוקשים הציאה τῶν θηρευόντων תקליא

Psalm cxxvi.

1. כחלמים השנים אלי ὡς παρακεκλημένοι היך מרעיא דאיתסיין

6. משך־הזרע ונושא τὰ σπέρματα נינדא דבר זרעא

Psalm cxxvii.

3. שכר פרי הבטן הפאוה ונשוכה אלי ὁ μισθὸς τοῦ καρποῦ τῆς γαστρὸς αὐτῆς כשרין אגר עובדין טבין ולדי מעא

cxix: 150 ס and LXX read רדפי (see Oppenheim, *Die Syr. Uebers. des fünft. Buches d. Ps.* p. 29).

cxx: 5 ס and LXX seem to have read מֶשֶׁךְ; thus making גרתי a substantive. (Oliver, *Trans. of the Syr. Ps.* p. 281).

cxxvii: 3 The unpointed M. T. might be rendred as ס and LXX.

Psalm cxxix.

3. האריכו למעניתם ܐܪܝܟܘ ܠܡܥܢܝܬܗܘܢ ἐμάκρυναν τὴν ἀνομίαν αὐτῶν אוריכו למורדותהון

7. מעמר ܡܥܡܪ ὁ τὰ δράγματα συλλέγων מעמר

Psalm cxxx.

5. ולאיקריה אוריכית ~ ~ ולדברו הוחלתי

6. נפשי לאדני משמרים לבקר שמרים לבקר ܢܦܫܝ ܠܡܪܝ ܡܛܠ ܫܡܪܝܢ ܠܨܦܪܐ ܫܡܪܝܢ ܠܨܦܪܐ ἤλπισεν ἡ ψυχή μου ἐπὶ τὸν κύριον ἀπὸ φυλακῆς πρωίας μέχρι νυκτός נפשי אוריכא ליהוה מן נטורי מטרת לצפרא דנטרין לקרבא קרבן צפרא

Psalm cxxxi.

1. לא־גבה ܠܐ ܐܬܬܪܝܡ οὐχ ὑψώθη לא גבה

Psalm cxxxii.

2, 5. לאביר ܠܐܒܝܪ τῷ θεῷ לתקיפא

17. אצמיח ܐܨܡܝܚ ἐξανατελῶ אצמח

18. נזרו ܢܙܪܘ τὸ ἁγίασμά μου כליליה

Psalm cxxxiii.

2. כשמן המוב ܟܫܡܢ ܗܛܒ ὡς μύρον כמשח טב

Psalm cxxxiv.

2. קדש ܠܩܕܫ εἰς τὰ ἅγια קודשא

Psalm cxxxv.

14. ועל־עבדיו יתנחם ܘܥܠ ܥܒܕܘܗܝ ܢܬܢܚܡ καὶ ἐπὶ τοῖς δούλοις αὐτοῦ παρακληθήσεται ועל עבדוי יתוב ברחמוי

21. הללויה ~ ~ הללויה

cxxix : 3 ם and LXX read עֲנִיָּתָם.
cxxxii : 2 ם and LXX read לאדיר.

Psalm cxxxvi.

12. נטויה ואזרוע ὑψηλῷ μραμμα

Psalm cxxxvii.

3. ותולליננו המשמחים οἱ ἀπαγαγόντες

Psalm cxxxviii.

2. על כל שמך על-כל-שמך ἐπὶ πᾶν ὄνομα

Psalm cxxxix.

4. מלה ממלל λόγος ἄδικος

4—5. ידעת כלה: אחור וקדם צרתני ותשת עלי כפכה σὺ ἔγνως πάντα τὰ ἔσχατα καὶ τὰ ἀρχαῖα ידעת מחשבת לבי כולא: מאחוראי ומאפי

6. נשגבה התשגב ἐκραταιώθη איתקפת

8. ואציעה ואציע שאול ἐὰν καταβῶ ואימוך

13. תסכני בבטן אמי הרחמתני בבטן אמי ἀντελάβου μου ἐκ γαστρὸς μητρός μου אישתית לי בכריסא דאמי

15. עצמי גרמי τὸ ὀστοῦν μου

ibid. אשר-עשיתי ὃ ἐποίησας די אתעבידית

16. ראו עיניך ועל-ספרך כלם יכתבו ימים יצרו ולא אחד בהם גלמי ראו עיניך ועל ספרך כולהון יומי מכתבן ביומא דאתברי

פעולתך ראו עיניך וכל בספרך יכתבו ימים יצרו ולא אחד בהם τὸ ἀκατέργαστόν σου εἶδοσαν οἱ ὀφθαλμοί μου καὶ ἐπὶ τὸ βιβλίον σου πάντες γραφήσονται ἡμέρας πλασθήσονται καὶ οὐδεὶς ἐν αὐτοῖς גושמי חמיין עיינך ועל ספר דכרנך כולהון יומי מכתבן ביומא דאתברי עלמא מן שירויא איתבריין כולהון ביריתא ולית בחד חד ביניהון

cxxxix: 4 Symmachus translates οὐκ ἔστιν ἐν ἐμοὶ ἑτερολογία.

cxxxix: 15 ס and LXX read אשר-עשיתי.

cxxxix: 16 ס and LXX possibly read גמולי for גלמי. The verb יצר may mean either "to create" or "to shorten".

17. ולי מה־יקרו רעיך אל מה עצמו ראשיהם לך דים אפוס
ἐμοὶ δὲ λίαν ἐτιμήθησαν οἱ φίλοι σου ὁ θεὸς λίαν ἐκραταιώθησαν αἱ ἀρχαὶ αὐτῶν ולי כמה יקירין רחמייך צדיקא אלהא איתחיילו רבניהון

20. אשר ימרוך למזמה נשוא לשוא עריך הלך דהלקי הנשבה
ὅτι ἔρεις εἰς διαλογισμὸν λημψονται εἰς ματαιότητα τὰς πόλεις σου די יימון בשמך על ניכלא משתבעין על מנן בעלי דבבך

23. שרעפי הלכתי τὰς τρίβους μου היהורי

Psalm cxli.

1. חושה לי חשב אתי εἰσάκουσόν με לי חיש

4. אלחם אסעוד συνδοιάσω אלחכם

5. יהלמני צדיק חסד ויוכיחני שמן ראש אל־יני ראשי כי עוד ותפלתי ברעותיהם לוחשי הוצאתיהם הצלחו מנהגותם נלחם
παιδεύσει με δίκαιος ἐν ἐλέει καὶ ἐλέγξει με ἔλαιον δὲ ἁμαρτωλοῦ μὴ λιπανάτω τὴν κεφαλήν μου יטפחינני צדיקא מטול חסדא ויכסינני משח רבות קודשא לא יבטל מן ריש ארום עד כדון צלותי מסתדרא בבישתהון

7. כמו פלח ובקע בארץ אשר שפחה הגיעה אחיה
ὡσεὶ πάχος γῆς διερράγη ἐπὶ τῆς γῆς די כמתגבר דפלח וסבזע במרדיא בארעא

cxxxix : 20 עריך may mean "thine enemies" or "thy cities".

cxli : 4 ס and LXX read יחלמני. It has been conjectured however that the reading of the syriac should be אחלמך (Oliver, *Trans. of the Syr. Ps.* p. 311). συνδοιασω | συνδυασω א^{ca} A^{a} (?R). T] ενδυασω א*.

cxli : 5 ס and LXX read שמן־רשע. The resemblance between the ס and LXX is very marked. By some translators the ס is made interrogative. (Oliver, *Trans. of the Syr. Ps.* p. 319).

Psalm cxliii.

3. דכדך ܕܟܕܟ ἐταπείνωσεν דכא ܕܟܐ

4. ישתעמם ܝܫܬܥܡܡ ἐταράχθη ישתומם ܝܫܬܘܡܡ

8. ~ ܡܪܝ Κύριε ~

Psalm cxliv.

9. בנבל עשור אזמרה־לך ܒܢܒܠ ܥܫܘܪ ܐܙܡܪܐ ܠܟ ἐν ψαλτηρίῳ δεκαχόρδῳ בנבלא עסרתי

אשר בנינו כנטעים מגדלים בנעוריהם בנותינו כזויות מחטבות .12. 13. 14
תבנית היכל: מזוינו מלאים מפקים מזן אל זן צאוננו מאליפות מרבבות
בחוצותינו: אלופינו מסבלים אין פרץ ואין יוצאת ואין צוחה ברחבתינו
ܕܢܫܬܐ ܐܝܟ ܢܨܒܐ ܕܐܬܪܒܝܘ ܒܥܘܬܗ̈ܘܢ ܒܢ̈ܝܢ ܐܝܟ
ܕܡܚܛܒ̈ܐ ܐܝܟ ܕܠܠܝ̈ܐ ܕܡܚܟ̈ܐ ܕܡܚܛ̈ܐ ܕܡܫܟ̈ܐ
ܕܡܫܬ̈ܐ ܕܠܐ ܡܬܐܣܪ̈ܝܢ ܒ̈ܗ ܠܐ ܕܢܫܬ̈ܐ ܠܐ
ܕܡܫܬ̈ܐ ܕܥܒ̈ܝ ܕܡܫܬ̈ܐ ܕܥ̈ܢ̈ܝ ܕܠܐ ܕܡܫܬ̈ܐ
ܕܐܬܪ̈ܝ ܠܗ ܕܡܫܬ̈ܐ ܕܠܐ ܐܦ ܠܐ ܕܡܫܬ̈ܐ
ὧν οἱ υἱοὶ ὡς νεόφυτα ἡδρυμμένα ἐν τῇ νηότητι αὐτῶν αἱ θυγατέρες αὐτῶν κεκαλλωπισμέναι περικεκοσμημέναι ὁμοίωμα ναοῦ τὰ ταμεῖα αὐτῶν πλήρη ἐξερευγόμενα ἐκ τούτου εἰς τοῦτο τὰ πρόβατα αὐτῶν πολύτοκα πληθύνοντα ἐν ταῖς ἐξόδοις αὐτῶν οἱ βόες αὐτῶν παχεῖς οὐκ ἔστιν κατάπτωμα φραγμοῦ οὐδὲ διέξοδος οὐδὲ κραυγὴ ἐν ταῖς ἐπαύλεσιν αὐτῶν דבננא כנציבין דדקלין באולפן אוריתא רביין מן טליותהון בנתנא זיותנין וכשרין לכהניא דמשמשין במצע היכלא: תוסברינא מליין מספקן מן שתא לשתא ענגא מילדן אלפיא מפשן ריבבותא באשקקנא: תורינא מרי מטול לית תקוף ולא מפקא בישא ולית צווחת בכייתא בפלטיתנא

Psalm cxlv.

4. וגבורתיך ܘܓܒܘܪܬܝܟ τὴν δύναμίν σου וגבורתך ܘܓܒܘܪܬܟ

5. ישיחה ܢܫܝܚܘܢ λαλήσουσιν ישתעון ܢܫܬܥܘܢ

12. גבורתיו ܓܒܘܪܬܘܗܝ τὴν δυναστείαν σου נבורתוי ܢܒܘܪܬܘܝ

12. מלכותו ܡܠܟܘܬܗ τῆς βασιλείας σου מלכתיה

14. ~ ܗܘ ܕܗܝܡܢ ܒܟܠ ܡܠܝܗܘܗܝ ܘܚܣܝܕ ܒܟܠ ܥܒܕܘܗܝ πιστὸς Κύριος ἐν τοῖς λόγοις αὐτοῦ καὶ ὅσιος ἐν πᾶσι τοῖς ἔργοις αὐτοῦ ~

Psalm cxlvi.

10. הללויה ~ ~ הללויה

Psalm cxlvii.

16. כפור ܟܦܘܪܐ ὁμίχλην גליד

20. בלי־דעום ܠܐ ܝܕܥܘ ܠܗܘܢ οὐκ ἐδήλωσεν αὐτοῖς לא הודעינון

ibid. הללויה ~ ~ הללויה

Psalm cxlviii.

3. כוכבי אור ܟܘܟܒܝ ܢܘܗܪܐ τὰ ἄστρα καὶ τὸ φῶς כוכבי נהרא

5. ~ ܗܘ ܐܡܪ ܘܗܘܘ ܗܘ ܦܩܕ ܘܐܬܒܪܘ ὅτι αὐτὸς εἶπεν καὶ ἐγενήθησαν αὐτὸς ἐνετείλατο καὶ ἐκτίσθησαν ~

8. קיטור ܩܛܪܐ κρύσταλλος קטרא

13. הללויה ~ ~ שבחו ית יהוה

Psalm cxlix.

9. הללויה ~ ~ הללויה

cxlv : 14 This reading is not in M. T. If translated, it would be נאמן יהוה בכל דבריו וחסיד בכל מעשיו (see Baethgen, *J. P. T.* 1892, No. iv, p. 667).

cxlviii : 5 Perhaps repeated from Ps. xxxiii : 9.

cxlviii : 10 ם and LXX read יצפור.

§ 4. *Summary of Part II—The internal evidence of a LXX influence upon the Pᵉšiṭṭâ Psalter*

A. The relation of the Pᵉšiṭṭâ to the Massoretic text.

While it is not perfectly obvious what was the original text of every book in the Syriac canon,[1] there can be no doubt that the basis of the Syriac Psalter was the Massoretic text. This is evident, not from the division of the Psalms themselves, which follows neither the Massoretic text nor the Septuagint, but from the faithfulness of the Syriac to the Hebrew not only in general, but in particular instances, where extreme divergences in the Greek would have necessitated corresponding variants in the Pᵉšiṭṭâ had the LXX been the basis of the translation. Thus, ψ v : 10 and xiv : 3 are found in all the Greek Mss. but in none of the Syriac. The Syriac translator would, also, have unwittingly incorporated many of the smaller additions found in that version, had he been translating from the Septuagint text.[2] That the Targum could have been the basis, or even the medium[3], between the Greek and the Syriac versions, is still more impossible. Traces of Aramaic influence are easily discernible in the Pᵉšiṭṭâ[4], but they extend no further than to the interpretation of words, seldom of sentences.

[1] Cf. Dathe's reply to Semler in *Psalterium Syriacum*, praef. p. xi seq.; also Tregelles, *Biblical Dictionary* in loco and W. R. Smith, *Encyc. Brit.* in loco. G. H. Gwilliam, *The Materials for the Criticism of the Pesh. N. T. Studia Biblica* vol. iii, p. 48.

[2] xvii : 21; xxiii : 4; xxxii : 10; lxx : 8; lxxxii : 2; lxxxix : 11; cvii : 2; cxviii : 104; cxxxi : 4 et al.

[3] Buhl, *Canon and Text of the O. T.* p. 190. Gwilliam, *The Materials for the Crit. of the Pesh. N. T. Stud. Bib.* iii, 48.

[4] Baethgen, *Der textkrit. Werth d. alten Uebersetz. zu d. Ps. J. P. T.* 1882, No. 3, p. 433 seq. and *Untersuchungen über die Psalmen nach der Pesch.* p. 25.

B. The relation of the Pešiṭṭâ to the LXX

That the Septuagint played an important part in the work of translating the Syriac Psalter, can no longer be denied. An examination of the preceding variants reveals the fact, that of 450 Greek and Syriac variants from the Massoretic text only 31[1], agreeing with the Targum, can possibly be ascribed to Aramaic influence. If the reading of some of the other Syriac Mss. be substituted for the text of Lee, twenty-five or thirty more variants may be added agreeing with the Septuagint against both Targum and Massoretic text.[2] This Septuagint influence displays itself in two ways:

1) in the interpretation of words and
2) in the translation of sentences.

A few illustrations will suffice to make both these uses clear.

1) ψ viii : 2 עז] ܥܠܘܙܝܐ αἶνον; ψ xv : 3 לרעהו] ܠܫܚܡ τῷ πλησίον αὐτοῦ; ψ xviii : 26 עם־נבר] ܥܡ ܓܒܪ μετὰ ἐκλεκτοῦ; ψ xx : 8 נזכיר] ܢܬܥܠ μεγαλυνθησόμεθα; ψ xxii : 1 שאגתי] ܫܓܓܬܝ τῶν παραπτωμάτων μου; ψ xxxiii : 7 כנד] ܟܐ ܕܡܐ ὡσεὶ ἀσκόν; ψ xlvi : 4 בגאותו] ܒܬܫܒܘܚܬܗ ἐν τῇ κραταιότητι αὐτοῦ; V. 7 תמוג] ܐܬܡܘܓ ἐσαλεύθη; ψ lxviii : 6 צחיחה] ܒܐܬܪ ܕܫܘܚܐ ἐν τάφοις; ψ lxviii : 28 רגמתם] ܪܓܡܬܗܘܢ ἡγεμόνες αὐτῶν; ψ lxxviii : 33 בבהלה] ܒܒܗܠܐ μετὰ σπουδῆς; ψ lxxxvi : 11 יחר] ܢܫܡܚ εὐφρανθήτω; ψ xciv : 19 בקרבי] ܒܠܒܝ ἐν τῇ καρδίᾳ μου;

[1] v. 10; vii : 7; xi : 1; xviii : 18; xix : 8; xxii : 14; xxiii : 6; xxvii : 2; xxxiii : 7; xliv : 27; li : 9; lv : 12; lix : 10; lxvi : 12; lxxi : 20; lxxviii : 72; lxxix : 7; xc : 10; xcvii : 11; cv : 22; cvi : 3; cxv : 16; cxviii : 14; V. 15; cxix : 9, 17; ci : 16, 42, 103; cxxxix : 17; cxl : 12.

[2] Ch. iv, § 2, p. 69—95.

ψ xcviii : 7 ירעם] ἠχησάτω σαλευθήτω; ψ cv : 22 לאסר] τοῦ παιδεῦσαι; ψ cvi : 15 רוון] πλησμονήν; ψ cxvi : 6 פתאים] τὰ νήπια; ψ cxix : 131 ואשאפה] καὶ ἤλκυσα πνεῦμα; ψ cxxxii : 17 אצמיח] ἐξαντελῶ.

2) Just as frequently is LXX influence observable in the rendering of phrases and sentences. A few instances are ψ ix : 7 האויב תמו חרבות לנצח] τοῦ ἐχθροῦ ἐξέλιπον αἱ ῥομφαῖαι εἰς τέλος; ψ xxx : 8 העמדתה להררי עז] παράσχου τῷ κάλλει μου δύναμιν; ψ liii : 6 כי־אלהים פזר עצמות חנך הבישתה] ὁ θεὸς διεσκόρπισεν ὀστᾶ ἀνθρωπαρέσκων; ψ lvii : 5 נפשי בתוך לבאם אשכבה להטים] καὶ ἐρύσατο τὴν ψυχήν μου ἐκ μέσου σκύμνων ἐκοιμήθη τεταραγμένος; ψ lxxviii : 48 ומקניהם לרשפים] καὶ τὴν ὕπαρξιν αὐτῶν τῷ πυρί; ψ cvii : 17 אולים מדרך פשעם] ἀντελάβετο αὐτῶν ἐξ ὁδοῦ ἀνομίας αὐτῶν; ψ cxxxix : 4 כי אין מלה בלשוני] ὅτι οὐκ ἔστιν λόγος ἄδικος ἐν γλώσσῃ μου. Symmachus reads, more in accord with the Syriac, οὐκ ἔστιν ἐν ἐμοὶ ἑτερολογία.

APPENDIX I

QUOTATIONS IN THE SYRIAC NEW TESTAMENT FROM THE PᴱŠIṬṬÂ OLD TESTAMENT[1]

Math. xii: 19. 20;[2] *Is.* xlii: 3. 4.

P. ܠܐ ܢܫܡܥ ܠܗ ܒܫܘܩܐ ܘܠܐ ܢܫܬܡܥ ܠܗ ܒܪܚܒܬܐ ܐܝܟ ܕܠܐ ܢܫܒܪ ܩܢܐ ܪܥܝܐ ܘܦܫܝܬܐ ܕܥܠܡܐ ܠܐ ܢܬܒܪ ܘܠܐ ܢܩܨܦ ܩܠܡܐ ܕܢܬܝܒ ܘܠܐ ܢܕܥܟ ܘܠܐ ܢܩܨܦ ܦܬܝܠܐ ܕܢܬܝܒ ܠܫܘܪܝܐ ܕܕܝܢܐ ܢܦܩ ܠܡܐ.

H. לא יצעק ולא ישא ולא־ישמיע בחוץ קולו קנה רצוץ לא ישבור ופשתה כהה לא יכבנה לאמת יוציא משפט:

LXX. Οὐ κράξεται οὐδὲ ἀνήσει οὐδὲ ἀκουσθήσεται ἔξω ἡ φωνὴ αὐτοῦ. Κάλαμον συντεθλασμένον οὐ συντρίψει καὶ λίνον καπνιζόμενον οὐ σβέσει ἀλλὰ εἰς ἀλήθειαν ἐξοίσει κρίσιν.

[1] cf. Prager, *De Veteris Testamenti Versione Syriaca quam Peschitto vocant, quaestiones criticae* p. 69.

[2] The order followed is 1. Pᵉšiṭṭâ O. T. (P); 2. Massoretic Text (H); 3. Septuagint (LXX); 4. Pᵉšiṭṭâ N. T. (S); 5. Greek New Testament (G). The text used for the Syriac N. T. is the edition of Samuel Bagster (ܥܬܝܩܐ ܕܚܕܬܐ ܠܫܘܪܝܐ) London 1829. The Septuagint and Greek N. T. have been added, since it is of importance as well as of interest to note, that while in the passages cited, the Syriac N. T. does not always quote the Pᵉšiṭṭâ verbatim, yet it does so with sufficient accuracy to place its source beyond doubt.

S. ܠܐ ܢܫܡܥ ܠܗ ܐܢܫ ܒܫܘܩܐ ܘܠܐ ܢܫܡܥ ܩܠܗ ܒܪܒܐ ܘܠܐ ܢܚܬܘܡ ܩܢܝܐ ܕܬܒܪ ܘܠܐ ܢܩܝܡ ܦܫܬܐ ܕܬܬܪܡܐ ܘܠܐ ܢܫܒܪ ܩܢܐ ܕܡܫܬܐ ܘܠܐ ܢܩܝܡ ܕܝܢ ܠܥܡܡܐ.

G. Οὐκ ἐρίσει οὐδὲ κραυγάσει οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ, κάλαμον συντετριμμένον οὐ κατεάξει καὶ λίνον τυφόμενον οὐ σβέσει ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν καὶ τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν.

Math. xiii: 14. 15; *Is.* vi: 9. 10.

P. ܠܐ ܫܡܥ ܬܫܡܥܘܢ ܘܠܐ ܬܒܝܢ ܘܚܙܐ ܬܚܙܘܢ ܘܠܐ ܬܕܥ ܐܛܡܝܬ ܠܒܗ ܕܥܡܐ ܗܕܐ ܘܐܘܕܢܘܗܝ ܟܒܕܘ ܘܥܝܢܘܗܝ ܫܥܝ ܕܠܐ ܢܚܙܐ ܒܥܝܢܘܗܝ ܘܒܐܘܕܢܘܗܝ ܢܫܡܥ ܘܒܠܒܗ ܢܬܒܘܢ ܘܢܬܐܒ ܘܐܪܦܐ ܠܗ.

H. שמעו שמוע ואל־תבינו וראו ראו ואל־תדעו השמן לב־העם הזה ואזניו הכבד ועיניו השע פן־יראה בעיניו ובאזניו ישמע ולבבו יבין ושב ורפא לו׃

LXX. Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου καὶ τοῖς ὠσὶν αὐτῶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς.

S. ܫܡܥܘ ܫܡܥ ܘܠܐ ܬܒܝܢ ܘܚܙܐ ܬܚܙܘ ܘܠܐ ܬܕܥ ܐܛܡܝܬ ܠܒܗ ܕܥܡܐ ܗܕܐ ܘܐܘܕܢܘܗܝ ܟܒܕܘ ܘܥܝܢܘܗܝ ܫܥܝ ܕܠܐ ܢܚܙܐ ܒܥܝܢܘܗܝ ܘܒܐܘܕܢܘܗܝ ܢܫܡܥ ܘܒܠܒܗ ܢܬܒܘܢ ܘܢܬܐܒ ܘܐܪܦܐ ܠܗ.

G. Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου καὶ τοῖς ὠσὶν βαρέως ἤκουσαν καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν

ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς.

Math. xix: 5; *Gen.* ii: 24.

P. ܗܘ ܕܥܒܕ ܠܗܘܢ ܠܬܪܥܐ ܡܢ ܩܕܡ ܐܒܘܗܝ ܘܡܢ ܩܕܡ ܐܡܗ ܘܢܬܩܪܒ ܠܐܢܬܬܗ ܘܢܗܘܘܢ ܬܪܝܗܘܢ ܠܒܣܪܐ ܚܕ ܡܚܝ.

H. על־כן יעזב־איש את־אביו ואת־אמו ודבק באשתו והיו לבשר אחד:

LXX. Ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.

S. ܗܘ ܕܥܒܕ ܠܗܘܢ ܠܬܪܥܐ ܡܢ ܩܕܡ ܐܒܘܗܝ ܘܡܢ ܩܕܡ ܐܡܗ ܘܢܬܩܪܒ ܠܐܢܬܬܗ ܘܢܗܘܘܢ ܬܪܝܗܘܢ ܠܒܣܪܐ ܚܕ ܡܚܝ.

G. Ἕνεκα τούτου καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα αὐτοῦ καὶ κολληθήσεται τῇ γυναικὶ αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.[1]

Math. xxi: 5; *Zach.* ix: 9.

P and S. ܗܐ ܡܠܟܟ ܠܟ ܐܬܐ ܥܢܝܐ ܘܪܟܝܒ ܥܠ ܐܬܢ ܘܥܠ ܥܘܠܐ ܒܪ ܐܬܢܬܐ.[2]

H. הנה מלכך יבוא לך צדיק ונושע הוא עני ורכב על־חמור ועל־עיר בן־אתנות.

LXX and G. Ἰδοὺ ὁ βασιλεύς σου ἔρχεταί σοι δίκαιος καὶ σώζων αὐτὸς πραΰς καὶ ἐπιβεβηκὼς ἐπὶ ὑποζύγιον καὶ πῶλον νέον.

[1] In this passage it is uncertain whether both Pᵉšiṭṭâ Old and New Testaments are not following the Septuagint. To claim that such is the case, is to concede that there is an influence of the Septuagint on the Pᵉšiṭṭâ in the Book of Genesis.

[2] S omits ܥܢܝܐ ܘܥܠ ܥܘܠܐ. G also omits δίκαιος καὶ σῶζων. S seems to be a compromise between P and G.

Math. xxi: 13; *Is.* lvi: 7.

P and S. ܒܝܬܝ ܒܝܬ ܨܠܘܬܐ ܢܬܩܪܐ.

H. ביתי בית־תפלה יקרא׃

LXX and G. οἶκός μου οἶκος προσευχῆς κληθήσεται.[1]

Mark. xi: 17; *Is.* lvi: 7.

P and S. ܒܝܬܝ ܒܝܬ ܨܠܘܬܐ ܢܬܩܪܐ ܠܟܠ ܥܡܡܐ.

H. ביתי בית־תפלה יקרא לכל־העמים׃

LXX and G. Οἰκός[1] μου οἶκος προσευχῆς κληθήσεται πᾶσιν τοῖς ἔθνεσιν.

Mark. xii: 36; *Ps.* cx: 1.

P and S. ܐܡܪ ܡܪܝܐ ܠܡܪܝ ܬܘܒ ܠܝܡܝܢܝ ܥܕ ܐܫܝܡ ܐܢܐ ܠܒܥܠ ܕܒܝܟ ܠܪܓܠܝܟ.[2]

H. נאם יהוה לאדני שב לימיני עד־אשית איביך הדם לרגליך׃

LXX and G. Εἶπεν ὁ κύριος τῷ κυρίῳ μου κάθου ἐκ δεξιῶν μου ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου.[3]

Mark. xv: 34; *Ps.* xxii: 2.

P. and S. ܐܠܗܝ ܐܠܗܝ ܠܡܐ ܫܒܩܬܢܝ.[4]

H. אלי אלי למה עזבתני׃

[1] G. has ὁ οἰκός. The reading is the same in all the Mss.

[2] S. only differs in reading ܒܝܬ for ܬܘܒ and ܫܘܝܬ ܐܢܐ for ܐܫܝܡ.

[3] G reads simply κύριος; and for ὑποπόδιον, ὑποκάτω.

[4] This quotation seems to be directly from the Syriac. Had the quotation been made in Aramaic (see Neubauer, *On the Dialects spoken in Palestine in the time of Christ:* Studia Biblica vol I, p. 39, Oxford 1885) it would read אלי אלי מטול מה שבקתני.

LXX. Ὁ θεὸς ὁ θεός μου πρόσχες μοι ἱνατί ἐγκατέλιπές με.
G. Ἐλωί ἐλωί λαμὰ σαβαχθανεί.

Luke iv: 11;[1] *Ps.* xci: 11.

P. and S. ܡܛܠ ܕܠܐܟ̈ܝܗ ܦܩܕ ܠܟ ܘܢܛܪܘܢܟ ܒܟܠ ܐܘܪ̈ܚ̈ܬܟ ܥܠ ܐܝܕ̈ܝܗܘܢ ܢܫܩܠܘܢܟ ܕܠܐ ܬܬܩܠ ܪܓܠܟ ܥܠ ܟܐܦܐ.[2]

H. כי מלאכיו יצוה־לך לשמרך בכל־דרכיך על כפים ישאונך פן־תגוף באבן רגלך:

LXX and G. Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ τοῦ διαφυλάξαι σε ἐν πάσαις ταῖς ὁδοῖς σου ἐπὶ χειρῶν ἀροῦσίν σε μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.[3]

John ii: 17; *Ps.* lxix: 10.

P. and S. ܕܒܝܬܟ ܐܟܠܬܢܝ ܘܚܣܪ̈ܘܬ ܚܣܪ̈ܘܬܟ ܐܢܐ ܣܒܠܬ.

H. כי־קנאת ביתך אכלתני:

LXX and G. Ὅτι ὁ ζῆλος τοῦ οἴκου σου κατέφαγέν με.[4]

John xix: 24; *Ps.* xxii: 19.

P. and S. ܚܠܩܘ ܠܒܘܫܝ ܒܝܢܬܗܘܢ ܘܥܠ ܠܒܘܫܝ ܢܦܠܘ ܓܘܪܠ ܒܝܬ ܟܢܫܐ:

H. יחלקו בגדי להם ועל־לבושי יפילו גורל:

LXX and G. Διεμερίσαντο τὰ ἱμάτιά μου ἑαυτοῖς καὶ ἐπὶ τὸν ἱματισμόν μου ἔβαλον κλῆρον.

[1] Prager adds Luke xiii: 35 from Ps. cxviii: 25; this is evidently a mistake since the passage in Luke is not a quotation, nor does it resemble Ps. cxviii: 25 (Prager, *De Veteris Testamenti Versione Syriaca* p. 69).

[2] S. omits ܕܒܝܬܟ ܐܟܠܬܢܝ; and renders ܚܣܪ̈ܘܬ ܚܣܪ̈ܘܬܟ ܐܢܐ ܣܒܠܬ by ܕܠܐ ܬܬܩܠ ܪܓܠܟ ܥܠ ܟܐܦܐ.

[3] G. omits ἐν πάσαις ταῖς ὁδοῖς σου.

[4] G. reads καταφάγεταί με.

Acts iv: 25—27; *Ps.* ii: 1—2

P. and S. ܠܡܐ ܪܓܫܘ ܥܡܡܐ ܘܥܡܐ ܡܠܝ ܒܛܠܐ ܡܠܟܐ ܕܐܪܥܐ ܩܡܘ ܘܪܘܓܢܐ ܐܬܟܢܫܘ ܒܚܕ ܥܠ ܡܪܝܐ ܘܥܠ ܡܫܝܚܗ.[1]

H. למה רגשו גוים ולאמים יהגו־ריק יתיצבו מלכי־ארץ ורוזנים נוסדו־יחד על־יהוה ועל משיחו׃

LXX and G. Ἱνατί ἐφρύαξαν ἔθνη καὶ λαοὶ ἐμελέτησαν κενά; παρέστησαν οἱ βασιλεῖς τῆς γῆς καὶ οἱ ἄρχοντες συνήχθησαν ἐπὶ τὸ αὐτὸ κατὰ τοῦ Κυρίου καὶ κατὰ τοῦ χριστοῦ αὐτοῦ.

Acts viii: 32; *Is.* liii: 7.

P. and S. ܐܝܟ ܐܡܪܐ ܕܐܬܬܟܝ ܠܩܛܠܐ ܘܐܝܟ ܥܢܐ ܕܡܪܐ ܕܥܠ ܓܙܐ ܠܐ ܦܬܚ ܦܘܡܗ.[2]

H. כשה לטבח יובל וכרחל לפני גזזיה נאלמה ולא יפתח פיו׃

LXX and G. ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη καὶ ὡς ἀμνὸς ἐναντίον τοῦ κείραντος αὐτὸν ἄφωνος οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.

Acts xiv: 15; *Ps.* cxlv: 6.

P. and S. ܕܥܒܕ ܫܡܝܐ ܘܐܪܥܐ ܝܡܐ ܘܟܠ ܕܒܗܝܢ.

H. עשה שמים וארץ את־הים ואת־כל־אשר־בם׃

LXX and G. τὸν ποιήσαντα τὸν οὐρανὸν καὶ τὴν γῆν τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς.[3]

[1] S. reads ܡܫܝܚܗ for ܡܫܝܚܐ, as do also the editions of Ceriani and Urmia.

[2] S. varies but slightly; reading ܠܐ ܦܬܚ ܦܘܡܗ, and at the end ܕܡܐ ܕܠܐ.

[3] G. differs slightly; reading ὃς ἐποίησεν, and καὶ τὴν θάλασσαν.

Rom. iv: 18;[1] *Gen.* xv: 5.

P. and S. ܗܟܢܐ ܢܗܘܐ ܙܪܥܟ

H. כה יהיה זרעך

LXX and G. Οὕτως ἔσται τὸ σπέρμα σου.

Rom. ix: 17; *Ex.* ix: 16.

P. ܥܠ ܗܕܐ ܐܬܝܩܝܬܟ ܐܝܟ ܕܐܬܚܙܐ ܒܟ ܒܟܠ ܙܒܢ ܕܐܬܝܗܒ ܠܟ ܕܬܗܘܐ ܫܡܝ ܡܫܬܥ ܒܟܠ ܐܪܥܐ.

H. בעבור זאת העמדתיך בעבור הראתך את כחי ולמען ספר שמי בכל־הארץ

LXX. Καὶ ἕνεκεν τούτου διετηρήθης ἵνα ἐνδείξωμαι ἐν σοὶ τὴν ἰχσύν μου καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

S. ܥܠ ܗܕܐ ܐܬܝܩܝܬܟ ܕܐܬܚܙܐ ܒܟ ܒܟܠ ܙܒܢ ܕܐܬܝܗܒ ܠܟ ܕܬܗܘܐ ܫܡܝ ܡܫܬܥ ܒܟܠ ܐܪܥܐ.

G. Εἰς αὐτὸ τοῦτο ἐξήγειρά σε ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου καὶ ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ.

Rom. ix: 29; *Is.* i: 9.

P. and S. ܐܠܠܐ ܡܪܝܐ ܨܒܐܘܬ ܚܫܚ ܠܢ ܙܪܥܐ ܟܙܥܪ ܗܘܝܢ ܐܝܟ ܣܕܘܡ ܗܘܝܢ ܕܡܬܕܡܝܢ ܐܝܟ ܥܡܘܪܐ.

H. לולי יהוה צבאות הותיר לנו שריד כמעט כסדם היינו לעמרה דמינו:

LXX and G. Καὶ εἰ μὴ κύριος σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρμα ὡς Σόδομα ἂν ἐγενήθημεν καὶ ὡς Γόμορρα ἂν ὡμοιώθημεν.

[1] Prager (*De Vet. Test. Ver. Syr.* p. 69) adds Rom iii: 13 from Ps. cxl: 4; but the quotation is untoubtedly from LXX Ps. v: 10, or Ps. xiii: 3. There is not the slightest connection between this passage and Ps. cxl: 4.

[2] Both S and G follow P more closely than either H or LXX.

Rom. x: 18; *Ps.* xix: 5.

P. and S. ܒܟܠ ܐܪܥܐ ܢܦܩ ܩܘܠܗܘܢ ܘܒܣܘܦܐ ܕܬܒܠܐ ܡܠܝܗܘܢ.[1]

H. בכל־הארץ יצא קום ובקצה תבל מליהם:

LXX and G. εἰς πᾶσαν τὴν γῆν ἐξῆλθεν ὁ φθόγγος αὐτῶν καὶ εἰς τὰ πέρατα τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.

Rom. xi: 9—10; *Ps.* lxix: 23—24.

P. and S. ܢܗܘܐ ܦܘܪܟܢܗ ܩܕܡܝܗܘܢ ܠܡܨܝܕܐ ܘܠܫܠܡܐ ܠܩܘܫܛܐ ܕܠܐ ܢܚܙܘܢ ܥܝܢܝܗܘܢ ܘܛܘܪ ܬܕܝܪ ܙܥܘܢ.[2]

H. יהי־שלחנם לפניהם לפח ולשלומים למוקש תחשכנה עיניהם מראות ומתניהם תמיד המעד:

LXX and G. Γενηθήτω ἡ τράπεζα αὐτῶν ἐνώπιον αὐτῶν εἰς παγίδα καὶ εἰς ἀνταπόδοσιν καὶ εἰς σκάνδαλον. Σκοτισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν τοῦ μὴ βλέπειν καὶ τὸν νῶτον αὐτῶν διαπαντὸς σύγκαμψον.[3]

Rom. xv: 3; *Ps.* lxix: 10.

P. and S. ܚܪܦܬ̈ܐ ܕܡܚܣܪܝܢܟ ܢܦܠܘ ܥܠܝ.

H. חרפות חורפיך נפלו עלי:

LXX and G. Οἱ ὀνειδισμοὶ τῶν ὀνειδιζόντων σὲ ἐπέπεσον ἐπ' ἐμέ.

[1] S. reads ܒܟܠ ܐܪܥܐ in place of ܒܟܠ ܡܠܗ ܐܪܥ, and also reads ܒܣܘܦܐ.

[2] S. reads ܠܩܘܫܛܐ, which does not affect the sense.

[3] G. omits ἐνώπιον αὐτῶν, adds καὶ εἰς θήραν after εἰς παγίδα, and inverts the order of the words εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα. cf. Ps. xxxv: 8 (LXX, xxxiv: 9).

Rom. xv: 11; *Ps.* cxvi: 1.

P. and S. ܫܒܚܘ ܠܡܪܝܐ ܟܠ ܥܡܡܐ ܘܫܒܚܘܗ ܟܠ ܫܪܒܐ ܕܐܪܥܐ.

H. הללו את־יהוה כל־גוים שבחוהו כל־האמים׃

LXX and G. Αἰνεῖτε τὸν κύριον πάντα τὰ ἔθνη ἐπαινέσατε αὐτὸν πάντες οἱ λαοί.[1]

Eph. iv: 8; *Ps.* lxviii: 19.

P. and S. ܣܠܩ ܠܪܡܐ ܫܒܝ ܫܒܝܐ ܘܩܒܠ ܡܬܢܬܐ ܒܐܢܫܐ.[2]

H. עלית למרום שבית שבי לקחת מתנות באדם׃

LXX. Ἀναβὰς εἰς ὕψος ᾐχμαλώτευσας αἰχμαλωσίαν ἔλαβες δόματα ἐν ἀνθρώπῳ.

G. Ἀναβὰς εἰς ὕψος ᾐχμαλώτευσεν αἰχμαλωσίαν καὶ ἔδωκεν δόματα τοῖς ἀνθρώποις.[3]

Eph. iv: 26; *Ps.* iv: 5.

P. and S. ܙܥܘ ܘܠܐ ܬܚܛܘ

H. רגזו ואל־תחטאו׃

LXX and G. Ὀργίζεσθε καὶ μὴ ἁμαρτάνετε.

[1] G. omits τὸν κύριον; and for ἐπαινέσατε, reads ἐπαινεσάτωσαν; with this reading the Alexandrian and Sinaitic Mss. agree.

[2] S. ܣܠܩ for ܠܣܩ; and ܩܒܠ for ܘܩܒܠ.

[3] The fact that in this passage the Greek follows the Syriac has caused much speculation. It has been suggested that the Hebrew לקחת is transposed from חלקת; which is ingenious but improbable (cf. Toy, *Quotations in the N. T.* p. 198). Another suggestion is that both are following the Targum, which here agrees with S. The only other possibility seems to be that Paul is quoting the Pᵉšiṭṭâ.

i *Pet.* iii: 10—12; *Ps.* xxxiv: 13—17.

P. ܡܢ ܗܘ ܓܒܪܐ ܕܨܒܐ ܚܝܐ ܘܚܙܐ ܝܘܡܐ ܛܒ ܢܛܪ ܠܫܢܟ ܡܢ ܡܠܠ ܣܦܘܬܐ ܕܠܐ ܢܫܬܘܠ ܠܗ ܒܝܫ ܐܦ ܢܒܥ ܫܠܡܐ ܘܪܕܦ ܒܬܪܗ ܥܝܢܝ ܡܪܝ ܥܠ ܙܕܝܩܐ ܘܐܘܕܢܘܗܝ ܠܒܥܘܬܗܘܢ ܐܦ ܐܦܝ ܡܪܝ ܥܠ ܥܒܕܝ ܒܝܫܬܐ ܘܢܫܬܙܒ ܡܢ ܐܪܥܐ ܕܚܝܐ ܙܕܝܩܐ ܘܥܝܢܝ ܡܪܝ ܦܬܝܚܝܢ ܒܨܠܘܬܗܘܢ ܘܦܢܝ ܡܪܝ ܒܥܠ ܒܝܫܐ ܠܡܥܒܕ ܐܦ ܐܦܝ ܡܪܝ ܥܠ ܥܒܕܝ ܒܝܫܬܐ.

H. מי־האיש החפץ חיים אהב ימים לראות טוב נצר לשונך מרע ושפתיך מדבר מרמה סור מרע ועשה טוב בקש שלום ורדפהו עיני יהוה אל־צדיקים ואזניו אל־שועתם פני יהוה בעשי רע:

LXX. Τίς ἐστιν ἄνθρωπος ὁ θέλων ζωὴν ἀγαπῶν ἰδεῖν ἡμέρας ἀγαθάς; παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ καὶ χείλη τοῦ μὴ λαλῆσαι δόλον ἔκκλινον ἀπὸ κακοῦ καὶ ποίησον ἀγαθόν ζήτησον εἰρήνην καὶ δίωξον αὐτὴν ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακά.

S. ܡܢ ܗܘ ܓܒܪܐ ܕܨܒܐ ܚܝܐ ܘܚܙܐ ܝܘܡܐ ܛܒ ܢܛܪ ܠܫܢܟ ܡܢ ܡܠܠ ܣܦܘܬܐ ܕܠܐ ܢܫܬܘܠ ܠܗ ܒܝܫ ܐܦ ܢܒܥ ܫܠܡܐ ܘܪܕܦ ܒܬܪܗ ܥܝܢܝ ܡܪܝ ܥܠ ܙܕܝܩܐ ܘܐܘܕܢܘܗܝ ܠܒܥܘܬܗܘܢ ܐܦ ܐܦܝ ܡܪܝ ܥܠ ܥܒܕܝ ܒܝܫܬܐ ܘܢܫܬܙܒ ܡܢ ܐܪܥܐ ܕܚܝܐ ܙܕܝܩܐ ܘܥܝܢܝ ܡܪܝ ܦܬܝܚܝܢ ܒܨܠܘܬܗܘܢ ܘܦܢܝ ܡܪܝ ܒܥܠ ܒܝܫܐ ܠܡܥܒܕ ܐܦ ܐܦܝ ܡܪܝ ܥܠ ܥܒܕܝ ܒܝܫܬܐ.[1]

G. Ὁ γὰρ θέλων ζωὴν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ καὶ χείλη τοῦ μὴ λαλῆσαι δόλον ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακά.

[1] The difference between S. and P. is simply that the former has changed a command into an exhortation; the verb being in the third instead of the second person. G., on the contrary, seems to be a very free quotation from the LXX. But here too the third person is substituted for the second.

Heb. i:5; *Ps.* ii:7; ii *Sam.* vii:14.

P. and S. (ii *Sam.*) . . . ܐܢܐ ܗܘܝܬ ܠܗ ܐܒ ܘܗܘ ܐܬܐ ܠܝ ܒܪ.

H. אני אהיה־לו לאב (ii *Sam.* vii:14) . . . בני אתה אני היום ילדתיך והוא יהיה־לי לבן׃

LXX and G. Υἱός μου εἶ σὺ ἐγῶ σήμερον γεγεννηκά σε . . . (ii *Sam.* vii:14) καὶ ἐγὼ ἔσομαι αὐτῷ εἰς πατέρα καὶ αὐτὸς ἔσται μοι εἰς υἱόν.

Heb. i:7; *Ps.* civ:4.[1]

P. and S. ܕܥܒܕ ܡܠܐܟܘܗܝ ܐܢܘܢ ܪܘܚܐ ܘܠܫܡܫܝ ܐܢܘܢ ܠܗܒܬܐ ܢܘܪܐ.[2]

H. עשה מלאכיו רוחות משרתיו אש להט

LXX and G. Ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πῦρ φλέγον.[3]

Heb. i:8; *Ps.* xlv:6.

P. and S. ܟܘܪܣܝܗ ܕܐܠܗܘܬܟ ܠܥܠܡ ܘܠܥܠܡܝ ܥܠܡܝܢ ܫܒܛ ܡܫܪܪܘܬܐ ܫܒܛ ܡܠܟܘܬܟ.[4]

H. כסאך אלהים עולם ועד שבט מישר שבט מלכותך׃

LXX and G. Ὁ θρόνος σου ὁ θεὸς εἰς αἰῶνα αἰῶνος ῥάβδος εὐθύτητος ἡ ῥάβδος τῆς βασιλείας σου.[5]

[1] Prager wrongly refers in this connection to Ps. 107:4: *De Vet. Test. Ver. Syr.* p. 70.

[2] S. reads ܐܢܘܢ with which the text of the Urmia edition agrees.

[3] G. reads πυρὸς φλόγα (thus A^a).

[4] S. reads ܟܘܪܣܝܗ ܕܐܠܗܘܬܟ.

[5] G. reads εἰς τὸν αἰῶνα τοῦ αἰῶνος καὶ . . . (thus also ℵART).

Heb. ii: 12; *Ps.* xxii: 22.

P. and S. [1] ܐܐܚܝ ܒܟܢܫܐ ܐܫܒܚܟ ܠܟܘܢ ܒܡܨܥܬ ܟܢܫܝܬܐ ܐܫܒܚ ܠܟ

H. אספרה שמך לאחי בתוך קהל אהללך׃

LXX and G. Διηγήσομαι τὸ ὄνομά σου τοῖς ἀδελφοῖς μου ἐν μέσῳ ἐκκλησίας ὑμνήσω σε.[2]

Heb. ii: 13; *Is.* viii: 18.

P. and S. [3] ܗܐ ܐܢܐ ܘܒܢܝ ܕܝܗܒ ܠܝ ܐܠܗܐ ܗܐ ܐܢܐ ܘܒܢܝ ܕܝܗܒ ܠܝ ܐܠܗܐ.

H. הנה אנכי והילדים אשר נתן־לי יהוה׃

LXX and G. ἰδοὺ ἐγὼ καὶ τὰ παιδία ἅ μοι ἔδωκεν ὁ θεός.

Heb. iii: 15; iv: 7; *Ps.* xcv: 7—8.

P. and S. ܐܢ ܒܩܠܗ ܕܡܫܡܥ ܠܐ ܬܩܫܘ ܠܒܟܘܢ ܐܝܟ ܒܡܪܝܒܬܐ ܐܝܟ ܒܝܘܡ ܕܢܣܝܬܐ ܒܡܕܒܪܐ [4].

H. היום אם־בקלו תשמעו אל־תקשו לבבכם כמריבה׃

LXX and G. Σήμερον ἐὰν τῆς φωνῆς αὐτοῦ ἀκούσητε μὴ σκληρύνητε τὰς καρδίας ὑμῶν ὡς ἐν τῷ παραπικρασμῷ.

Heb. x: 5—7; [5] *Ps.* xl: 7—9.

P. ܕܒܚ ܘܡܢܚܬ ܐܢܬ ܠܐ ܨܒܝܬ ܐܠܐ ܦܬܚ ܐܘܕܢ ܠܝ ܠܓܘܫܡܝ ܠܐ ܒܥܝܬ ܗܐ ܐܡܪܬ ܗܐ ܐܬܐ ܒܪܝܫ ܣܦܪ ܟܬܒܐ ܕܥܠܝ ܠܡܥܒܕ ܨܒܝܢ ܐܢ ܠܟ ܐܠܗܝ ܠܡܥܒܕ ܨܒܝܢ ܐܢ ܠܟ.

[1] S. reads ܒܡܨܥ; and ܫܒܚ for ܫܒܚ.

[2] G. reads Ἀπαγγελῶ.

[3] S. reads ܐܡܪ.

[4] In iii: 15 S. reads ܒܩܠ ܕܝܘ; in iv: 7 it omits ܒܡܪܝܒܬܐ ܐܝܟ ܒܝܘܡ ܕܢܣܝܬܐ ܒܡܕܒܪܐ.

[5] Some include Heb. viii: 8 and seq. from Jer xxxi: 31 and seq.; but it is difficult to find any more evident dependence of S. upon P., than upon LXX or H.

H. זבח ומנחה לא חפצת אזנים כרית לי עולה וחטאה לא שאלת אז אמרתי הנה־באתי במגלת־ספר כתוב עלי לעשות־רצונך אלהי חפצתי:

LXX and G. Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας σῶμα δὲ κατηρτίσω μοι ὁλοκαύτωμα καὶ περὶ ἁμαρτίας οὐκ ἤτησας τότε εἶπον Ἰδοὺ ἥκω ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ τοῦ ποιῆσαι τὸ θέλημά σου ὁ θεός μου ἐβουλήθην.[1]

S. ܕܒܚܐ ܘܡܕܡ ܐܢ ܠܐ ܨܒܝܬ ܐܕܢ̈ܐ ܠܝ ܦܘܪܟܢ̈ܐ ܘܚܛܝܬ ܠܐ ܫܐܠܬ ܗܐ ܐܡܪܬ ܗܐ ܐܬܝܬ ܒܣܦܪ ܓܠܝܢ̈ܐ ܕܟܬܝܒ ܥܠܝ ܕܐܥܒܕ ܨܒܝܢܟ ܐܠܗܝ ܨܒܝܬ.

Heb. xiii:6; *Ps.* cxvii:6.

P. and S. ܡܪܝ ܥܕܪ ܠܝ ܠܐ ܐܕܚܠ ܡܢ ܒܪ ܐܢܫ ܢܥܒܕ ܠܝ.[2]

H. יהוה לי לא אירא מה יעשה לי אדם:

LXX and G. Κύριος ἐμοὶ βοηθὸς καὶ οὐ φοβηθήσομα τί ποιήσει μοι ἄνθρωπος.

While the number of the quotations in the Syriac New Testament which agree with the Pᵉšiṭṭâ Old Testament, is not so very large in comparison with the entire number of quotations in the New Testament, yet they are sufficient to give strong evidence that the Pᵉšiṭṭâ Old Testament was consulted, if not always directly quoted, by the authors of the Syriac New Testament.

How many more agreements between the Pᵉšiṭṭâ Old and New Testaments we should find if the original texts were more fully restored, must at present remain an open question.

[1] G. differs slightly, reading for ἤτησας—εὐδόκησας; inverting the order of τὸ θέλημα and ὁ θεός; and omitting ἐβουλήθην. The variations of S. from P. are not important.

[2] S. reads ܡܪܝ.

Work is now being done along the line of textual criticism of the Syriac New Testament. Possibly the quotations of Ephrem Syrus, who certainly quoted the Pᵉšiṭṭâ to a large extent[1], and perhaps those of Aphrates[2] as well may throw some light upon this subject in the near future. There are several excellent articles bearing directly upon this very question in the Studia Biblica series.[3]

[1] *Studia Biblica*, vol. iii: p. 107. F. H. Woods, *An examination of the N. T. quotations by Ephrem Syrus* says, "Roughly speaking, out of 168 quotations from the N. T. 43 agree exactly with that Version" (Pᵉšiṭṭâ O. T.).

[2] *Studia Biblica* vol. iii: p. 118. It is generally thought that the quotations of Aphrates approximate more nearly to the Curetonian than to the Pᵉšiṭṭâ.

[3] Vol. 1, p. 113 *The Corbey St. James* (*ff.*) *and its relation to other Latin Versions and to the original language of the Epistle*— by J. Wordsworth; also *Some further remarks on the Corbey St. Jas*—by W. Sanday (p. 233); vol. ii: p. 195. *The Evidence of the early Versions and Patristic quotations on the text of the Books of the New Testament*, by Ll. J. M. Bebb; and vol. iii: p. 105 et seq. *An examination of the New Testament quotations of Ephrem Syrus* by F. H. Woods— also Ibid., p. 47. *The Materials for the Criticism of the Peshitto New Testament, with specimens of the Syriac Massorah* by G. H. Gwilliam.

APPENDIX II

TABULATION OF THE VARIANTS OF THE SEVERAL MSS. FROM THE TEXT OF LEE[1]

Wau omitted

g. 41:10; 149:9.

U. 17:7; 19:7; 22:14; 31:18; 34:8, 20; 35:3; 36:7, 11; 38:9; 39:8; 41:10; 43:1; 44:1; 50:3; 55:12; 57:4; 58:11; 59:8; 60:7; 85:10; 88:3; 89:8, 20; 91:8; 93:5; 95:10; 96:5; 98:7; 102:18; 104:15; 105:17, 20, 23; 106:9, 31, 45, 46; 107:29, 39; 109:3, 16; 122:2; 140:6; 142:8; 149:9.

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C. 1:3, 6; 2:11; 3:4; 5:3, 6; 6:2; 11:6; 16:9; 17:11; 18:10; 19:7, 12; 21:8; 25:3; 26:3; 36:25; 38:1; 39:8; 40:4, 11; 44:1, 3, 13; 45:4; 46:9; 49:17; 50:23; 51:16; 55:6, 12; 58:11; 60:8; 63:9; 64:3; 68:18; 69:17; 72:15, 18; 74:8; 75:6; 78:14, 21; 84:3, 6; 86:17; 89:8, 20, 21, 27; 91:8, 15; 98:7; 102:15, 18; 103:5, 10; 104:15; 105:17, 20, 23, 44; 106:9, 16; 107:14, 18; 108:4; 109:22; 114:11; 115:19; 118:159; 124:5; 128:6, 7; 131:12; 134:30; 141:7; 146:10; 148:13; 149:9.

a. 3:3, 4; 5:5; 7:13; 10:5, 7; 17:5, 7; 18:3, 10, 21, 33; 19:5, 12; 21:8; 22:25; 26:10; 31:9; 35:28; 37:11; 38:13; 39:8; 40:11; 42:7; 45:8, 15; 47:5; 50:16; 51:16; 52:9; 53:3, 4; 59:16; 66:6; 69:6, 8, 15; 71:5, 9, 13, 22; 72:17; 75:5; 78:14, 18, 64; 79:1; 84:3, 5; 85:10, 12; 88:9; 89:20,

[1] The References are to the Pešiṭṭâ Psalter.

33, 43, 44; 91:8, 15; 92:2; 96:5; 97:10; 101:2; 102:11; 104:7, 16; 105:17, 33, 44; 106:9, 16, 26; 107:14, 17, 18; 108:13; 111:8; 112:10; 114:7, 9, 10; 118:42, 159; 120:3; 123:3; 128:6; 129:8; 131:12; 134:3; 139:11; 141:7; 146:9, 10; 148:4, 13.

β. 5:5; 8:7; 18:16; 19:12; 26:3; 29:6; 30:9; 35:12; 37:25; 38:2; 40:12; 41:13; 42:7; 43:1; 45:14; 47:5; 50:3, 9; 51:7, 16; 56:5, 9; 64:9; 67:6; 69:3, 8; 72:17; 74:22, 75:6; 77:18; 78:14, 34, 64; 79:1, 4; 84:3, 5; 85:12; 88:15; 89:43; 91:8, 14; 92:2; 96:5; 102:11; 106:31, 32; 109:16; 112:10; 120:3; 126:1; 128:7; 129:6; 134:7; 138:17; 141:7; 148:4.

Wau added

g. 19:5.

U. 8:16; 18:7; 36:1, 7, 12, 30; 38:6; 39:13; 40:3; 50:1; 55:6; 58:8; 59:13; 64:5; 68:27; 69:28; 71:6, 9, 12; 78:70; 79:3; 86:16; 91:2, 5; 93:4; 95:9; 101:7; 104:34; 106:43; 107:12; 108:9; 111:8; 114:7, 17; 118:43; 147:20.

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α. 4:4; 9:4; 10:14; 13:6; 16:3, 6, 7; 17:1; 18:6, 17, 37, 44, 48; 19:12; 21:13; 22:14, 27; 25:12; 29:4; 30:7, 8, 10; 31:4; 32:8; 33:3, 16, 19; 35:19; 36:6, 8, 12; 37:19; 38:6; 39:4; 41:6, 10; 44:2, 6; 48:7, 14; 50:2, 23; 56:2; 58:7, 8; 64:5; 68:8, 12; 70:2; 71:21; 73:8; 77:17; 78:25, 51, 70; 81:11; 83:18; 85:3; 89:52; 92:10, 12; 94:3, 20; 96:12;

97:1; 98:7; 101:7; 104:12, 21; 105:5; 106:4, 5, 8; 107:13, 23; 108:8, 9; 109:12; 111:8; 113:4; 114:6, 7, 17; 131:4; 138:16; 139:10; 142:3, 5, 11; 143:15; 144:11; 145:7.

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Dâladh omitted

U. 2:3; 57:3; 60:4; 61:2, 7; 68:24; 71:15; 78:19; 87:5; 99:7; 105:15; 115:8.

P. 18:31; 56:1; 57:3; 61:2; 63:3; 78:19; 87:5; 105:15; 115:8.

C. 3:2; 8:4; 17:12; 29:6; 78:5, 19; 87:5.

α. 3:3; 8:4; 17:12; 29:6; 33:18; 41:1; 61:7; 71:5; 78:19; 87:5; 94:18.

β. 2:4; 42:9; 71:5; 81:16; 87:5; 105:15; 117:20; 128:6.

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U. 35:19; 40:5; 41:19; 48:14; 56:8; 59:4; 62:11; 66:2, 4; 73:9, 10; 80:8; 94:13; 105:41; 121:1; 148:10.

P. 73:10; 121:1.

C. 40:5; 45:2; 58:4.

α. 36:7; 90:116; 102:23; 131:11.

β. 49:7; 57:4; 58:4; 91:10; 96:5.

Different Spelling of the Same Word

g. 50:7; 118:109.

U. 56:13; 78:42; 83:16; 102:3, 8; 115:4; 120:5, 6; 144:14.

P. 2:1; 5:2, 4; 6:7; 78:42; 102:3, 8; 144:14.

C. 4:7; 5:4; 6:7; 13:3; 18:26; 19:3; 31:8; 32:6; 34:8; 40:2; 47:3; 48:10; 50:7; 56:13; 58:1; 69:3; 72:6; 74:12; 78:20; 80:12; 81:11; 93:1; 94:2; 106:17, 42; 109:25; 118:104, 106, 109; 143:13, 14.

α. 3:5; 4:5; 5:4; 7:17; 8:5; 8:7; 9:9; 10:7, 14; 16:5; 18:10, 39; 21:4; 22:4, 8, 24; 23:5; 24:2, 7, 9; 25:19, 21;

26:6; 29:9; 32:2; 33:9, 21; 35:24; 36:5; 38:4; 40:8, 12, 16; 41:13; 43:2; 44:4, 7, 14; 45:8; 50:7; 53:6; 54:1, 3; 59:5, 7, 9; 60:7; 66:11; 68:8, 21, 26, 27, 34, 35; 69:6, 33; 71:21; 72:10, 13, 14, 15, 17; 73:1; 74:12; 76:1; 78:5, 21, 31, 41, 51, 56, 60, 72; 80:3, 4, 8, 11, 12, 13; 83:2, 5; 84:5; 86:14; 87:3; 89:11, 44; 90:2; 91:8; 93:1; 96:10, 13; 98:3, 7, 9; 103:7; 104:14; 105:10, 23, 36; 106:42; 107:1, 31, 38, 40; 108:8; 110:6, 7; 111:10; 114:1, 12, 3, 5, 9; 115:15; 117:2, 9, 22; 118:109, 160; 120:4; 121:4; 123:1, 6; 124:5; 127:6; 128:1; 129, 7, 8; 130:3; 132:2; 134:3, 12, 19, 21; 135:8, 11, 14, 22; 136:1, 4; 139:3, 7, 8, 11; 140:5; 143:15; 144:18; 145:3; 146:3, 5; 147:19; 148:12; 149:2, 8.

β. 4:5; 8:5; 9:9; 10:17; 11:1; 14:7; 18:10; 19:5; 21:4; 22:4, 7, 24; 24:2, 7, 9; 25:21; 29:9; 35:3, 12; 38:4; 40:8, 12; 44:14; 45:8; 49:2, 12; 50:7, 12; 55:13; 56:4; 58:11; 59:7; 60:7; 66:11; 68:16, 21, 26, 34; 70:1; 72:10; 73:1; 74:12; 76:1; 78:24, 41, 51; 80:1; 81:3, 4, 6; 82:7; 89:11, 44; 90:3; 93:1; 94:12; 96:10; 105:23, 36; 108:8; 110:6, 7; 111:10; 114:1; 117:22; 118:109, 160; 121:4; 127:2; 128:1; 134:3; 136:6; 139:3, 7, 11; 149:2.

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U. 65:12; 66:5; 68:34; 69:2; 78:18; 79:8; 86:13; 89:4; 90:17; 93:5; 94:10; 104:20; 105:16, 22, 42; 118:120; 124:2, 5.

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β. 6:7; 10:5, 6, 17; 16:4, 5; 30:8; 41:10; 49:9; 57:4; 62:8; 66:6; 69:35; 80:18; 81:3; 82:5; 118:120, 122, 133; 137:2; 148:13.

Singular for Plural

g. 114:13; 118:123.

U. 2:8, 10; 11:4; 19:4, 13; 50:8; 55:20; 90:10; 104:17; 107:12.

P. 2:8, 10; 16:6; 18:24; 31:19; 35:19; 47:9; 55:20; 75:3; 78:45; 84:2; 90:10.

C. 2:8, 10; 4:3; 5:6, 9; 6:7, 9; 8:8; 10:16; 17:10; 18:9; 21:5, 7; 22:5; 25:19; 27:6; 31:19; 33:7, 11; 36:6; 38:4; 45:17; 48:14; 50:6; 51:14; 52:8; 55:20; 61:4, 8; 65:13; 68:25; 76:12; 77:5; 78:33, 45; 79:3; 83:15, 17; 89:5, 11; 90:1; 92:7; 95:5; 96:11; 100:5; 102:22, 24; 104:5, 24, 25; 105:18; 106:31; 107:41; 111:8; 112:9; 118:44, 82, 90, 123, 151; 131:12, 14; 134:13; 144:1, 13; 145:10; 148:4, 6.

α. 5:6; 7:6; 9:2, 6; 18:9; 21:5, 7; 22:27; 25:10, 17; 33:7; 34:3, 6; 36:7; 37:35; 38:4, 5; 40:17; 41:13; 42:7; 44:12; 45:6, 17; 46:6; 48:14; 49:9; 50:6; 52:9; 61:4, 8; 66:4; 68:21; 74:12; 76:5, 8; 77:6, 17, 20; 78:28, 42; 82:5; 83:5, 18; 87:6; 89:5, 11, 49; 92:7; 94:18; 95:5; 96:10; 97:6; 102:25; 103:11; 104:5, 8, 17; 105:18; 107:41; 111:8; 112:9; 118:44, 82; 131:12, 14; 140:6; 144:2, 13, 21; 148:4, 6, 10, 11.

β. 21:13; 33:7; 34:6; 57:6; 74:12; 78:1, 35; 82:5; 109:16.

Plural for Singular

U. 11:6; 12:9; 22:6; 48:14; 63:3; 81:16; 118:35, 96.

P. 5.2; 23:5; 118:35, 96; 143:2.

C. 1:3; 2:1; 6:7; 7:5; 8:9; 10:9; 19:10; 33:9; 36:3, 4, 9; 45:14; 50:4; 78:27; 80:4; 86:2; 94:2; 104:24; 106:11; 108:1; 114:16; 118:133; 127:2; 128:3; 149:6.

α. 8:9; 10:11; 35:27; 61:8; 78:28, 42, 44; 104:25; 106:26; 107:30; 114:16; 143:13.

β. 107:14.

Different Readings, consisting chiefly in omitted or inserted pronominal suffixes, and different verbal forms

g. 7:10; 35:22; 68:26; 86:6; 102:22; 105:3; 106:37; 109:16; 118:97, 162.

U. 1:4; 4:9; 7:10; 10:13; 12:3; 18:46; 21:4; 23:4; 30:11; 33:4; 36:30; 40:1; 44:21; 45:4; 58:6; 63:7; 65:1; 68:4, 26; 70:6; 73:5; 76:1; 77:16; 78:5; 79:10; 81:5, 9; 84:2; 86:1, 4, 8; 88:13; 89:2; 91:9; 95:1, 3; 100:3; 102:16, 23; 103:24; 104:8, 17; 105:21; 106:5, 21; 107:40; 111:5, 9; 115:6, 9; 117:25; 118:18, 46, 57, 141; 134:12; 142:2, 10; 144:8.

P. 5:6, 11; 7:7; 10:3; 11:6; 15:4; 16:4; 17:7; 18:41; 19:7; 20:4, 7; 23:4; 33:4; 36:30; 41:10; 45:4; 63:7; 65:1; 68:4, 2; 69:3; 70:6; 73:15; 77:16; 79:10; 81:5, 9; 86:8; 88:13; 89:2; 91:9; 100:3; 102:16, 23; 103:24; 104:8, 30; 105:21; 111:5; 117:25; 118:18, 146, 157; 142:14.

C. 1:6; 2:2, 10; 3:5; 4:5, 6; 5:11; 7:10; 8:9; 10:5, 15; 14:4, 5; 15:4; 16:4, 5; 19:13; 20:7; 21:10, 11; 22:2, 3, 8, 20; 23:4; 26:1; 27:9; 30:5; 31:7; 33:8; 35:24; 38:4; 39:10; 42:8; 44:21; 45:6; 46:5; 50:3, 8; 51:5; 52:8; 55:6; 57:7; 60:1, 10; 66:7; 68:4, 26; 69:3, 24; 71:19; 72:10; 73:24; 74:2, 6; 76:8; 77:16; 79:10; 80:18; 81:5, 9; 84:7; 85:6, 7, 10, 12; 86:5, 8; 88:8, 12, 18; 89:2; 90:5, 10; 92:15; 94:23; 97:3; 100:3; 102:16; 103:24, 26; 104:1, 25, 30; 105:31, 34; 106:4, 37, 47; 107:40; 108:12; 109:16, 23, 26; 110:2, 6; 111:9; 112:3; 115:9; 117:23; 118:18, 57, 141, 162, 170; 134:12, 21; 137:1; 138:2; 139:3; 140:6; 141:4; 142:10; 147:13.

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48:1, 8; 49:9, 19; 50:3, 8; 51:9, 10; 52:5; 54:4, 10; 55:20; 57:7; 58:5, 11; 59:12; 60:8; 62:6; 63:5; 65:5, 11; 66:1, 13; 68:5, 7, 14, 18, 23, 31; 69:3, 15, 25; 70:4, 6; 72:1, 13; 73:23; 74:2, 16, 18; 75:13; 76:10; 77:8, 16; 78:46, 64; 79:10, 11; 85:2; 86:8, 11; 88:2, 8, 12, 13, 14; 89:2, 3, 13, 17; 90:2, 4, 5; 92:15; 94:1, 23; 96:4; 97:3, 8, 10; 98:7; 99:1; 100:3; 101:3; 102:2, 3, 16, 18, 19; 103:3, 11; 104:1, 2, 4, 5, 18, 34; 105:4; 106:3, 17, 37, 48; 108:4, 12; 109:18, 23, 25, 26; 110:2; 111:9; 112:3, 9; 113:8; 114:7; 115:4, 8, 9, 19; 117:23, 26, 27; 118:4, 8, 18, 43, 57, 72, 98, 121, 123, 125, 137, 141, 148, 149, 162, 169, 175, 176; 120:5; 121:2, 46; 127:3; 130:2; 132:3; 134, 14, 16; 136:4, 6; 138:2, 6; 139:6, 8; 141:5, 8; 142:10, 11; 143:2, 8, 11; 145:1; 147:13, 19; 150:4, 5.

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g. 43:5; 50:23; 51:1; 73:7.

U. 10:9; 38:19; 104:35.

P. 9:16; 31:4; 38:19; 51:17.

C. 2:11; 7:15; 29:6; 33:3; 35:8; 104. 4; 106:26; 111:9; 118:162; 139:3.

α. 7:10; 9:16; 17:13; 19:4; 31:4, 19; 35:8; 38:13; 39:3; 43:5; 44:23; 45:4; 51:2, 4, 15; 66:5; 68:22; 90:13.

β. 7:10; 12:6; 19:4; 21:10; 31:4, 15; 38:13; 39:3; 40:14; 48:1; 49:7; 51:2, 4, 15; 52:15; 53:1; 66:5; 68:22; 76:10; 90:13.

APPENDIX III

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ABBREVIATIONS.

ℵ Sinaitic Ms.
A Codex Alexandrinus.
a Urmia Text.
B Vatican Ms.
β Scholia of Bar ʿEbrayâ.
C Ceriani Text.
G Greek New Testament.
g Paris Polyglot.
LXX Septuagint.
M. T. Massoretic Text.
N. T. New Testament.
O. T. Old Testament.
P Ms. of Pocock.
p[1] Pᵉšiṭṭâ Old Testament.
R. Psalterium Graeco-Latinum Veronese.
R. T. Verona and Zurich Psalters.
S Syriac New Testament.
ℶ Pᵉšiṭṭâ Psalter.
T Targum.
U Ms. of Usher.

[1] This is only used in Appendix I.

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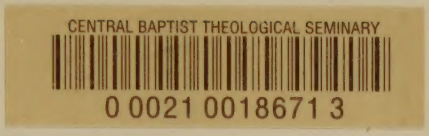

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